41644

Price, 5 Cents.

The Living Church

†Hobart Coll Library
1jan05

VOL. XXXI. MILWAUKEE, WIS.—MAY 7, 1904 No. 1.

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE IN MILWAUKEE.

NEW YORK: Room 1504, 31 Union Square-W. -:- CHICAGO: 153 La Salle St. -:-

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

The Young Churchman

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. If paid in advance.

The She[illegible]

An illustrated p[illegible]or the litt[illegible] Church, and for Infant and Primary [illegible]

WEEKLY: 40 cents per year. [illegible] quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

MONTHLY: 15 cents per y[illegible]antities of 10 or more to one [illegible]dress, [illegible] per copy per year, with a furth[illegible]iscount of 10 per cent. If paid in advance.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, $2.25 per year. If paid in advance, $2.00. To the Clergy, $1.50 per year.

CLUB RATES:

[25 cts. must be added to these rates if not paid in advance.]

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $2.50 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $2.80 per year.

English Periodicals

Supplied by

The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price $2.25 per year.

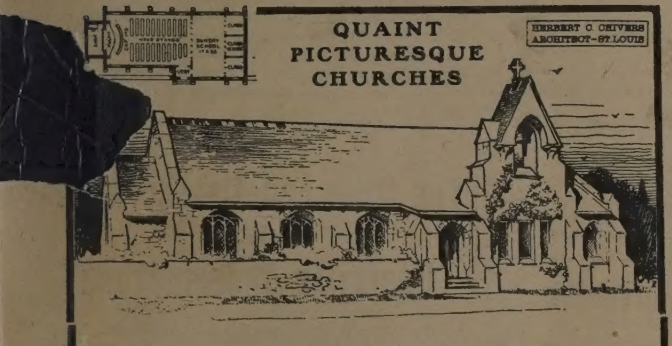
THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price $2.50 per year. Single copies 25 cts.

The Living Church Annual

A Church Cyclopaedia and Almanac, for the year 1904; issued at Advent. Contains full history of the events of the Church during the preceding year. Paper, 35 cents; cloth, 60 cents; postpaid.

Evening Prayer Leaflet

Contains the full Evening Prayer, with Collects, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.



QUAINT picturesque churches, such as you find in all parts of England, enhance by age. Many American-planned churches are flashy and unchurchly in outline, overdone in cheap ornamentation, and loud in decoration. The church architects of olden times depended on pure simple outlines, rather than excessive ornamentation, and when they did ornament, it was done of a material which indicated its worth. To secure artistic and practical results, you must eliminate the competitive idea. Select your architect as you would an artist. Architecture is an art, and the noblest of arts. If you are contemplating erecting or remodeling an Episcopal church it will pay you to secure my services in the preliminary plans at least. Such plans I can prepare for 1 per cent. on the cost of construction, and if my ideas suit you the additional charges will be 2 1-2 per cent. for completing plans or 5 per cent. for full services and superintendence. I travel to all parts of the United States and Canada and you will find it economical to secure my full services at 5 per cent. rather than take the chances of going 20 to 30 per cent. wrong in plan arrangement, design and construction.

HERBERT C. CHIVERS

EPISCOPAL CHURCHES A SPECIALTY

208 7TH ARCHITECT ST. LOUIS

IF INTERESTED

IN A

MONUMENT

OR

HEADSTONE

Or if you contemplate the purchase of one

WRITE US

Our arrangements are such that we can erect work as cheaply in one place as another

ALL OUR WORK IS GUARANTEED

FREE BOOKLET SENT TO THOSE CONSIDERING THE PURCHASE OF A STONE

Chas. G. Blake & Co.

720 Woman's Temple, CHICAGO, ILL.

The Magazines

The May *Century's* features of war interest will be "Unhappy Korea" and "Korea, the Bone of Contention," both from authorities. The Rev. Arthur Judson Brown, D.D., author of "The New Era in the Philippines," is Secretary of the Board of Foreign Missions of the Presbyterian Church. He has travelled in Korea and knows the conditions whereof he writes, conditions which may well make Korea unhappy. Homer B. Hulbert, who contributes the account of "Korea, the Bone of Contention," will be remembered as the author of "The Sign of the Jumna" and narrator of "In Search of a Siberian Klondike." He has been editor of the *Korea Review* of Seoul for some years, and has made a study of Korean history, ethnology, etc. His article will discuss the probable fate of Korea in the event of either Russian or Japanese victory; and will touch upon how the result of the war must affect America and American interests.

Blackwoods for April contains an amusing reminiscence of "The Feast of Kébobs," an attempt to feast in England in an East Indian style. "Khakoo Khaki" describes how some Boers were entrapped into one of their own farm houses and captured. "John Chilcote, M.P.," is continued. "The Prisoner" is a story illustrative of frontier ways in Australia. The career of "Sir John Moore," a general in the Peninsular War, is reviewed by Charles Corballis. "A Friend of Warren Hastings" gives some glimpses of Indian life taken from old letters. "The Tragedy of a Black Sheep" is an amusing confession in verse of "a parson's son." The usual Scolopaxiana treats of the "Habits and Habitat" of game birds. A good number.

The *Church Eclectic* for April comes before us in an Easter cover of white and gold. The first article is on "Present Day Difficulties as to the Baptism of Infants, and Their Later Confirmation," by the Rev. Henry Barker, who considers mainly the question of incompetent and unfaithful God-parents. A remedy for this difficulty, he thinks, might be the setting on foot of guilds of sponsors, and a restoration of the old custom of God-parents at Confirmation. The whole subject is well worthy of attention. The second article is the conclusion of the Life of Bishop Chase, an Historical Study, by the Rev. Joseph Hooper, M.A. We have found the three parts of this paper fascinating reading. A feature of the *Eclectic* is the extracts from the Charges of the Bishops relative to the proposed change in the legal title of the Church, of which we are given in this number a third instalment. These extracts afford to the student of human nature interesting revelations of character.

The *Living Age* for May 7 is especially rich in articles of current interest—Frederick Harrison's tribute to Sir Leslie Stephen, from *The Cornhill Magazine;* a candid and painstaking estimate of Whistler's work by Frederic Wedmore from *The Ninteenth Century and After,* a clear and compact presentation of the strategic value of Port Arthur, from *The Fortnightly Review,* and *The Spectator's* editorial comment on the attitude of Pius X. toward the religious discussion of the day.

There is no mystery whatever about happiness. Put in the right ingredients, and it must come out. "He that abideth in Me . . . bringeth forth much fruit;" and bringing forth much fruit is happiness. The infallible recipe for happiness, then, is to do good; and the infallible recipe for doing good is to abide in Christ.—*Drummond.*

Longmans, Green & Co.'s New Books

SIMPLE GUIDES TO CHRISTIAN KNOWLEDGE

Edited by FLORENCE ROBINSON, formerly of St. Hilda's Hall, Oxford.

THE EARLY STORY OF ISRAEL. By E. L. Thomas. With 20 Illustrations and 2 Colored Maps. $0.90 *net*. By mail $0.96.

THE TEACHING OF THE CATECHISM. By Beatrice Ward. With 8 Illustrations. $0.90 *net*. By mail $0.96.

*** Other Volumes are in preparation.

HANDBOOKS FOR THE CLERGY. RECENT VOLUMES.

A series of volumes dealing with various aspects of clerical life and work. Edited by the Rev. Arthur W. Robinson, B.D. Price, each volume, 12mo, $0.90 *net*. By mail, $0.96.

LAY WORK.
By the Right Rev. Huyshe Yeatman Biggs, D.D., Lord Bishop of Southwark

RELIGION AND SCIENCE.
By the Rev. P. N. Waggett, M.A., of the Society of St. John the Evangelist, Cowley.

REMINDERS OF OLD TRUTHS
By H. E. Pipe. Crown 8vo. $1.20 *net*. By mail, $1.30.

LONGMANS, GREEN & CO., 91-93 Fifth Ave. New York.

9th EDITION NOW READY

History of the American Episcopal Church.

By S. D. McCONNELL, D.D. (Illustrated.) Cloth bound, $2.00.

The author's style of writing history is as fascinating as Macauley's. Eight editions sold.

Other Works by the Same Author:

Sons of God.
(A book of Sermons.) 12mo, cloth, $1.25.

A Year's Sermons.
(Fifty-two short ones.) 12mo, cloth, $1.25.

Sermon Stuff.
(Outlines.) 2 vols., 12mo, cloth, each, $1.00.

Essays, Practical and Speculative.
Octavo, cloth, $1.50.

For sale at all bookstores, or by the publisher,

THOMAS WHITTAKER,
2 and 3 Bible House, New York.

BEAUTIFUL PICTURES
ARE THOSE IN THE
Yellowstone National Park
ESPECIALLY BEAUTIFUL BECAUSE THEY ARE
NATURE'S PICTURES

The Reverend T. DeWitt Talmage once said: "The most delightful part of this American continent is the Yellowstone Park. My two visits there made upon me an impression that will last forever. Go in via the Monida Route as we did, and save 250 miles of railroading, your stage coach taking you through a day of scenery as captivating as Yellowstone Park itself."

Let us send you our beautiful souvenir folder of the Park. Four cents brings it.

D. E. BURLEY, G. P. & T. A. D. S. SPENCER, A. G. P. & T. A.

OREGON SHORT LINE RAILROAD,
SALT LAKE CITY - - - - - UTAH.

THE PENNOYER
Established 1857. A HEALTH RESORT; KENOSHA, WIS.
Water Cure; Rest Cure; Sanitarium of the Highest Grade. Beautiful grounds (100 acres) fronting Lake Michigan. Nervous diseases a specialty. For Illustrated prospectus address,
Drs. Pennoyer and Adams, Mgrs.

URBS BEATA.
...sion of the Perfect Life.

...ERT CUSHING TOLMAN, Ph.D., D.D., ...r of the Greek Language and Literature, ...nderbilt University. With a Commendatory by the Bishop of Milwaukee. Cloth, 88 pages, price 75 cts. net; postage 7c.

"These," says the author, "are a few very familiar and simple five-minute talks to College students at Morning Prayers. They represent one month at the University Chapel." "We are sure," says the Bishop of Milwaukee, "the publishing of these short daily meditations will tend to deepen the spiritual lives of some others." Prof. Tolman is already widely known as an author by his work in ancient history and Orientology, and by his translations from the Lat... and Greek. This first devotional work from ... pen shows the simplicity of thought and lan... which is never inconsistent with the ... scholarship.

THE RISE AND DEVELOPMENT OF CHRISTIAN ARCHITECTURE

By Joseph Cullen Ayer, Jr., Ph.D., Lecturer in the Episcopal Theological Seminary, Cambridge, Mass. Large 4to., fully illustrated, cloth, gilt, price $1.50 net; postage 15 cts.

"This elaborately illustrated work forms an excellent guide to the inquirer who desires to know something of the leading features of the architectural styles that are peculiarly Christian without going to the trouble of mastering technicalities. The author has taken pains with his work, and writes after making personal inspection of the buildings he describes so well. . . . . . The Cathedrals selected for illustration are amongst the best in Europe."—*Church Times* (London).

"The descriptions of the buildings selected are precise and critical, and with the many illustrations with which the quarto volume is illustrated, give the reader an excellent idea of the most renowned specimens of Church architecture."—*Public Opinion.*

PUBLISHED BY
THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

AN AMERICAN PECULIARITY.

Americans are never known to take back seats except in church. This has often been deplored by our priests, who feel that the lungs of a stentor are needed for even a very small congregation. The way this thing impressed an English priest is told in the *Church Times:*

The popular English preacher, Father Dolling, for many years associated with St. Agatha's, Portsmouth, England, and who recently died in his London parish at St. Saviour's, Poplar, several years ago preached a series of missions in this country. At a mission which he held in Boston he had great difficulty during the daytime services in inducing the people, often quite limited in number, to take the front seats, so one day he stopped in the middle of a meditation and gave a brief talk on the subject.

"The difference between English and American congregations in their method of seating themselves in church," he said, "was very marked. In England they all made a rush for the front seats; in America they all make a rush for the back ones. I do not think the English are at all unselfish in their motives, but their actions are more unselfish in the result. They may seem too forward, but certainly the Americans are too backward. To a man constantly using his voice, perhaps in giving five or six addresses a day, and with weeks of engagements ahead of him, the English method seems the best. Since I have been in America I have wasted much breath in urging week-day congregations of perhaps twenty-five people or less to occupy the front seats, but they all act as if they were infected with something deadly. Nor do they seem to think that to talk from the chancel across empty space so that what a clergyman says may be heard at the back of the church, they virtually demand of him an unnecessary amount of vitality and lung power which he would gladly expend if necessary, but which he would equally gladly harbor for larger congregations if permitted. I do not hesitate to say I should esteem it a great act of consideration if you would heed this appeal and realize that you really confer a favor in not demanding that I should use up my vital force in a perfectly unnecessary way."—*Church Chronicle.*

Not in husbanding our strength, but in yielding it in service; not in burying our talents, but in administering them; not in hoarding our seed in the barn, but in scattering it; not in following an earthly human policy, but in surrendering ourselves to the will of God, do we find the safe and blessed path.—*F. B. Meyer.*

First keep yourself at peace; then you can quiet others.—*Thomas à Kempis.*

Educational.

ILLINOIS.

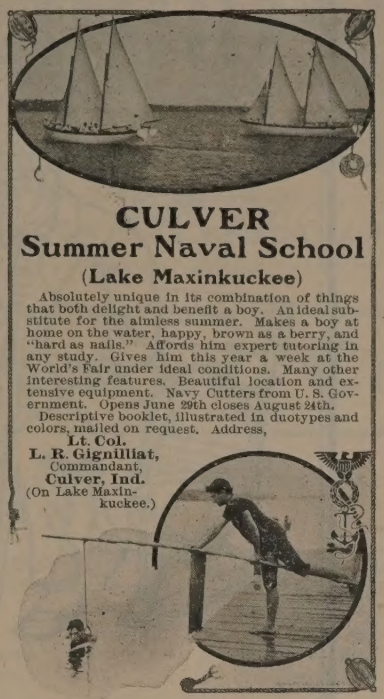
ST. MARY'S School for Girls (1868)
A Training and Finishing School
ST. ALBAN'S School for Boys (1890)
Military, Classical, Commercial
These Schools are accessible by the Santa Fe and Burlington Systems. Address Rev. C. W. Leffingwell, D.D., Rector and Founder, Knoxville, Illinois.

WATERMAN HALL—The Chicago Diocesan School for Girls—Sycamore, Illinois.

The Fifteenth Academic year began on September 16, 1903. New Gymnasium, Auditorium, and Music Hall. The Rt. Rev. Wm. E. McLaren, D.D., D.C.L., President, and the Rt. Rev. Chas. P. Anderson, D.D., the Vice-President of the Board of Trustees.
Address, Rev. B. F. Fleetwood, D.D., Rector.

Educational.

ILLINOIS.



CULVER
Summer Naval School
(Lake Maxinkuckee)

Absolutely unique in its combination of things that both delight and benefit a boy. An ideal substitute for the aimless summer. Makes a boy at home on the water, happy, brown as a berry, and "hard as nails." Affords him expert tutoring in any study. Gives him this year a week at the World's Fair under ideal conditions. Many other interesting features. Beautiful location and extensive equipment. Navy Cutters from U. S. Government. Opens June 29th closes August 24th.
Descriptive booklet, illustrated in duotypes and colors, mailed on request. Address,

Lt. Col. L. R. Gignilliat,
Commandant,
Culver, Ind.
(On Lake Maxinkuckee.)

INDIANA.

HOWE SCHOOL, - LIMA, IND.
A thorough Church School for boys. Prepares for College or business. Military Drill. Personal attention given each boy. Number strictly limited. Address Rev. J. H. McKenzie, Rector.

MASSACHUSETTS.

Miss Hall's School
In the Berkshire Hills
On a handsome estate 1,000 feet above sea level, girls are given an outdoor life, a college preparatory or a general education by a carefully chosen faculty.
For catalogue address,
Miss MIRA H. HALL, Principal,
Pittsfield, Massachusetts.

WABAN SCHOOL For Boys WABAN, MASS.
SUMMER CAMP On Maine Coast J. H. Pillsbury, Prin.

Emerson College of Oratory
Largest school of Oratory, Literature and Pedagogy in America. Summer Session.
For catalogue, address
Henry Lawrence Southwick, Dean, Chickering Hall, Huntington Avenue, Boston.

MAINE.

STOCKBRIDGE HALL, YARMOUTH, ME.
HOME SCHOOL FOR GIRLS.
Reference: Rt. Rev. Robert Codman, D.D.

NEW HAMPSHIRE.

HOLDERNESS SCHOOL FOR BOYS
We do not attempt to advertise all of the particular advantages of this school. If you wish to learn of them send for catalogue. Address
Rev. LORIN WEBSTER, M.A., Rector, Plymouth, N.H.

NEW YORK.

ST. AGNES' SCHOOL FOR GIRLS
Albany, N. Y.
Preparation for leading colleges. Also advanced course, with diploma. Separate staff of chaperons, besides teachers. Three well-equipped laboratories. Health first consideration. Catalogue. Miss Seabury, Head of School.
Bishop Doane, President Board of Trustees.

Educational.

NEW YORK.

THE GENERAL THEOLOGICAL SEMINARY.
Chelsea Square, NEW YORK.
The next Academic Year will begin on Wednesday, September 21, 1904.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D.D., Dean.

Peekskill Military Academy
Founded 1833. Peekskill, N. Y.
Courses:—Classical, Scientific, Commercial. Diploma admits to many of the leading universities. Terms $600. 15 scholarships from $100 to $400. Testimonials of character required. Limit 150. U. S. Army officer detailed. New gymnasium with running track. Healthful situation. References: Francis L. Patton, Woodrow Wilson, Chauncey M. Depew.
Principals { JOHN CALVIN BUCHER, M.A., CHARLES ALEXANDER ROBINSON, Ph.D.

Miss C. E. MASON'S SUBURBAN SCHOOL for Girls.
THE CASTLE,

Tarrytown-on-Hudson. N. Y. An ideal school. Advantages of N. Y. city. All departments. Special courses in Art, Music, Literature, Languages, etc. For illustrated circular I. address,
Miss C. E. MASON, LL.M.

New York City, 6-8 East Forty-Sixth Street.
St. Mary's School. Boarding and Day School for Girls.
Collegiate, Preparatory, and Primary Classes. Advantages of New York City. Gymnasium. Elevator.
Address SISTER SUPERIOR

WISCONSIN.

GRAFTON HALL Fond du Lac, Wisconsin,
SCHOOL FOR YOUNG LADIES
Academic and Collegiate
Music, Art, Domestic Science,
Elocution, and Physical Culture.
Rev. B. TALBOT ROGERS, M.A., Warden.

RACINE COLLEGE GRAMMAR SCHOOL.
"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,
Rev. H. D. Robinson, Warden, Racine, Wis.

Milwaukee, Wisconsin.
MILWAUKEE-DOWNER COLLEGE For Girls and Young Ladies.
College. Seminary (College Preparatory) accredited to Eastern and Western Colleges and Universities.
Music. Art. Elocution. Physical Training. Domestic Science. MISS ELLEN C. SABIN, President

SISTERS OF ST. MARY.

KEMPER HALL, Kenosha, Wis.
A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 28, 1903. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address The Sister Superior.

SAINT KATHARINE'S, Davenport, Iowa.
A School for Girls under the care of the Sisters of S. Mary. The Twentieth year begins on September 22, 1903. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.
Address: The Sister in Charge of the School.

EUROPE.

The Thompson-Baldasseroni
School of Travel
For the superior education of young ladies. Nine months abroad visiting eight countries under university leadership at usual school rates. Select, limited.
Principal sails in September. Catalogue.
MRS. HELEN SCOTT, Sec'y,
158 Central Ave., - - DOVER, N. H.

SPAULDING & Co.,

Representing
GORHAM MFG. CO'S ECCLESIASTICAL DEPARTMENT

Church Furnishings

IN

GOLD, SILVER, BRONZE AND BRASS

Memorial Windows and Work in Marble and Wood given Special Attention.

SEND FOR OUR NEW CATALOGUE.

Jackson Boulevard and State Street, Chicago.

CHURCH
AND CHANCEL
FURNITURE
of every description to suit every need and every purse. Special designs made to order.
Prices quoted on request.
New Catalogue sent free.
Correspondence solicited.
PHOENIX FURNITURE CO.
EAU CLAIRE, WIS.

ART ECCLESIASTICAL FURNITURE
For Sanctuary, Chancel, Nave and Chapel.
Manitowoc Seating Works
Factory: Manitowoc, Wis.
CHICAGO SALES ROOMS & STUDIO
88 Wabash Ave.. 3rd Floor

---

56 West 8th St., NEW YORK.

CHURCH VESTMENTS
EMBROIDERIES, SILKS, CLOTHS, FRINGES.
CLERICAL SUITS
HATS, RABATS, COLLARS.
COX SONS & VINING,
262 Fourth Avenue, NEW YORK.
PHILADELPHIA: Church House, 12th and Walnut St.

MONUMENTS
Send for Free Booklet.
Celtic Crosses a Specialty
CHAS. G. BLAKE & CO.,
720 Woman's Temple, CHICAGO.

AUSTIN ORGAN COMPANY
MASTERS OF THE ART OF ORGAN BUILDING
CORRESPONDENCE INVITED
HARTFORD, CONN.

30,000 McShane BELLS

Ringing Round the Earth.
Ringing Evidences of Sterling Worth.
Chimes, Peals, Church Bells. Memorial Bells a Specialty.
McSHANE BELL FOUNDRY, Baltimore, Md., U. S. A.
Established 1856.

There is an attractiveness to a child, fresh from its bath, in clean, dainty clothes, that appeals to all and suggests an Ivory Soap cleanliness. Free from all injurious chemicals and made of vegetable oils, Ivory Soap will not injure the most delicate skin or fabric.

99 44/100 Per Cent. Pure.

Memorials for Ascension Day should be decided upon promptly. CORRESPONDENCE SOLICITED for work in STAINED GLASS, METAL, MARBLE, STONE, MOSAIC, CARVED WOOD &c.

. . . *Send for PHOTOGRAPHS* . . .

J & R. LAMB
Office: 59 Carmine St., NEW YORK

MEMORIAL
Church Bells and Chimes
The True, Genuine "Meneely Standard."
Chimes Attuned by Strictly Scientific Method, Unlike all others. Full, Mellow, Evenly Graded, Brilliant Tones.
MENEELY & CO.
WEST TROY, WATERVLIET, N. Y.
The OLD MENEELY Firm. Estab. 1826.

BELLS
Steel Alloy Church & School Bells. Send for Catalogue. The C. S BELL CO., Hillsboro, O.

WORLD'S GREATEST BELL FOUNDRY
CHURCH, PEAL and CHIME BELLS
Best Copper and Tin Only.
THE E. W. VANDUZEN COMPANY,
BUCKEYE BELL FOUNDRY, CINCINNATI, O.
ESTABLISHED 1837.

MENEELY BELL COMPANY,
22,24 & 26 RIVER ST. TROY, N. Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

Stained Glass Memorial Windows
Photos, designs and samples submitted free. Write to-day for our printed matter and question blank.
Flanagan & Biedenweg Co., 58 Illinois St., Chicago.

WEDDING INVITATIONS, ANNOUNCEMENTS, CALLING CARDS, FINE STATIONERY. *Send for Samples.*
S. D. CHILDS & CO., 140 Monroe St., CHICAGO.

The Living Church

VOL. XXXI. MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 7, 1904. No. 1

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee St. (Editorial headquarters).
Chicago: 153 La Salle St. (Advertising headquarters).
New York: Room 1504, 31 Union Square W.
London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

SUBSCRIPTIONS.

Subscription price, $2.25 per year; if paid in advance, $2.00 a year. To the clergy, $1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

ADVERTISING.

DISPLAY RATES: Per agate line, 20 cts. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 153 La Salle St., Chicago. Send classified Ads. to Milwaukee, Wis.

PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS - - - - - - - - - - - - - - 5
Introductions—The Joint Committee on the Name—"The Spiritual Efficiency of the Church"—The *Church Standard* on the Name—The Louisiana Purchase Exposition.

AS TO THE ATHANASIAN CREED. London Letter. John G. Hall 9

WHAT IS "PASSIVE RESISTANCE" IN ENGLAND? H. C. Richards, K.C., M.P. - - - - - - - - - - - - - - - - - - - 10

THE OBLIGATIONS OF PATRIOTISM. Bishop Nicolai - - - - 11

THE GREGORIAN CENTENARY. European Letter. Rev. George Washington - - - - - - - - - - - - - - - - - - 11

NEW YORK WANTS A SYNOD HOUSE. New York Letter - - - 12

SECOND ANNUAL CONFERENCE, SEVENTH MISSIONARY DISTRICT 13

THE BISHOP OF MISSISSIPPI CONDEMNS THE MARRIAGE OF DIVORCED PERSONS. Mississippi Diocesan Council - - 14

WESTERN MASSACHUSETTS CONVENTION - - - - - - - - 15

REPORT OF THE JOINT COMMITTEE OF THE NAME OF THE CHURCH, to the General Convention of 1904 - - - - - - - - 15

HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom 17

CORRESPONDENCE: - - - - - - - - - - - - - - - - - - 18
The Church and the Negro (Rev. D. Watson Winn)—The Apostolate of SS. Paul and Barnabas (Rev. Thomas Hines)—The *Church Standard* on the Name Report (George R. Anderson).

ASCENSION DAY. The Bishop of Western New York - - - - 19

LITERARY - 20

THE FAMILY FIRESIDE - - - - - - - - - - - - - - - - 21

PERSONAL MENTION, ETC. - - - - - - - - - - - - - - - 23

THE CHURCH AT WORK [Illustrated] - - - - - - - - - - 24
Order for Consecration of Dr. Nelson in Albany—Church at Astoria, L. I., Consecrated—Burial of Rev. Dr. John Percival—Bequest for Seabury Divinity School—Congregational Minister Received in South Carolina—Anniversary Gift to the Bishop of Vermont.

AD CLERUM.

"Ecce mundus sacerdotibus plenus est, sed tamen in messe Dei rarus valde invenitur operator: quia officium quidem sacerdotale suscipimus, sed opus officii non supplemus. Fructus quippe sanctae Ecclesiae in stipendio quotidiano percipimus, sed tamen pro aeterna Ecclesia minime in praedicando laboramus."—*S. Greg., Hom. xvii. in Ev., n. 3 et 8.*

"Multi sunt sacerdotes, et pauci sacerdotes: multi in nomine, et pauci in opere. Videte ergo quomodo sedeatis super cathedram; quia cathedra non facit sacerdotem, sed sacerdos cathedram; non locus sanctificat hominem, sed homo locum. Qui bene sederit super cathedram, honorem accipit ab ea; qui male sederit, injuriam cathedrae facit. In judicio enim sedes. Si bene vixeris, et bene docueris, judex omnium eris; si autem bene docueris, et male vixeris, tui solus. Nam bene vivendo, et bene docendo, populum instruis quomodo vivere debeat; bene autem docendo, et male vivendo Deum instruis quomodo debeat te condemnari."—*Op. Imperf., in S. Matt., c. xxiii.*

"Sicut enim legatus non aliud, quam principis se legantis voluntatem annunciat: eique nihil addere aut demere potest; ita sacerdos Dei voluntatem annunciat populo, eique nihil addere aut demere potest."—*S. Chrys. Hom. ii. in Ep. ad Rom.*

ROGATION-TIDE comes to put us in tune for the glorious Ascension of our Lord Jesus Christ, for the Coming of the Holy Ghost, the Comforter.

Our Lord went up to heaven that He might send down the Holy Spirit to dwell in us. The Holy Spirit came that we might ascend to our Lord and "with Him continually dwell." The "Gift of Pentecost" (*His* Gift "from whom all good things do come") makes us sharers in the glory and privilege of our ascended Lord.

"In Christ" is the summary of the New Testament. As the dying Monod said, "All in Christ; by the Holy Spirit; all else is nothing."

The Gospel for Rogation Sunday tells us, in our Lord's own words, what is our access to the Father in Him. *In Him,* "for 'it is not we that' pray, but 'the Spirit of the Father, the voice of the Son that' prayeth in us." So we ask in the Collect that God will breathe His Spirit into us ("inspiration"), that we may breath out the Spirit ("aspiration") in *good thoughts* and prayers to Him.

The Gospel, too, gives the conditions of prayer. We must pray for what Christ would ask, *believing* in and *loving* Him, for what alone would give us *joy,* not to be exempt from *tribulation,* but to have *peace* and courage in the victory of our Head.

The Epistle points to the good works to others, "the ritual of love," we shall "perform" if we are "in Christ," and *guided* by His loving Spirit. †

YOU MAY be in a boat gliding over smooth water with a blue sky overhead and beauty on either bank, and yet it may be taking you on to the brink of the fatal cataract. Life should not be a folding of the hands to sleep.—*Selected.*

THE JOINT COMMITTEE ON THE NAME.

ON ANOTHER page will be found a summary of the Report of the Joint Committee of General Convention on The Name of the Church. The committee, it will be remembered, was appointed as the result of a Memorial presented to the General Convention of 1901 from the Diocese of Milwaukee asking for the substitution of the title "The American Catholic Church in the United States" for the present title of the Church in this country. The Memorial was presented in the House of Bishops by the Bishop of Milwaukee, and the appointment of the Joint Committee was recommended by the committee of Bishops which considered the Memorial; the Bishop of Pittsburgh, chairman, presenting a very sympathetic report recommending such action. In the House of Deputies the resolution for the appointment of the Joint Committee was vigorously opposed, but was finally carried. The committee of fifteen was the result.

While all the members have affixed their names to the main report, which declares that "any change in the name of this Church at this time is inexpedient," it is to be observed that in the appendices, in which the views of members of the Joint Committee in groups are more fully set forth, both groups comprise minorities of the whole committee. The group unfavorable to change consists of seven members; that favorable to ultimate change, six members. In the latter group we shall consider the Rev. Dr. Egar with the five who have signed the Whitehead report. The fact that Dr. Egar was travelling in Europe made it impossible for him to confer with the other signatories, but his view expressed agrees with theirs, differing only in that he suggests a substitute name, while the others do not. Two members of the committee, the Bishops of New Jersey and Ohio, appear in neither group.

Here becomes evident a curious fact, which explains much of the history of the past eighteen months. Although the appointment of this Joint Committee was the result of a vigorously contested division, in which the affirmative side was victorious, *the affirmative side was not given control of the committee.* We doubt whether the parallel of this reversal of parliamentary practice exists, in connection with any body of the dignity of our General Convention. The fact that the presiding officers of both Houses have since been gathered to their rest, makes it impossible for us to speak as fully and as frankly of this condition as we should otherwise do. We shall merely record, as essential to the understanding of what follows, that of the five Bishops appointed as the result of the sympathetic action of their House on the Milwaukee Memorial, one only signs himself as in sympathy with the movement for change, two have signed the unfavorable report, and two decline to commit themselves to any view of the subject—thereby failing to carry out the instructions of General Convention under which they have accepted their appointment, to present "such suggestions as may commend themselves to their judgment." Of the ten members appointed from the House of Deputies, five have ranged themselves with the affirmative and five with the negative side. Where, therefore, the affirmative side was clearly entitled to a working majority on a committee whose appointment was opposed by the negative, they received, in reality, a representation of six out of fifteen members. Whether the action of the Joint Committee has, therefore, been wise or unwise, it is evident that responsibility for such action rests with those who are opposed to the purpose for which the committee was appointed.

THE INSTRUCTIONS of General Convention to the Joint Committee were that they should

> "take the whole subject of a change of name of this Church into consideration, to ascertain, as far as possible, the mind of the Church people in general concerning it, and to make report to the next General Convention, with such suggestions as may commend themselves to their judgment."

It is interesting to inquire how far they have fulfilled these instructions. To what extent they took "the whole subject" "into consideration" we are not informed. The instruction "to ascertain, as far as possible, the mind of Church people in general concerning it," they have deliberately refused to carry out. The instruction to "make report" "with such suggestions as may commend themselves to their judgment," they have been unable to fulfil, except by reports of minority groups, because of the peculiar construction of the committee already referred to.

The Tuttle group—we trust the Bishops of Missouri and Pittsburgh will pardon the familiarity if we take their names to designate the respective groups of which they are at the head—defend their action in interpolating the words "at this time" in laying before the Dioceses the request for their expression of opinion, by several arguments, including the citation of the terms of the Milwaukee Memorial to show that that instrument (which had not been referred to the Joint Committee) considered the element of time in making its request. How far beside the question this special pleading is, appears on the face of it. No one denies that the question whether legislation should take effect "at this time" or at some other or some indefinite time is germane to the consideration. The point is simply that whereas that detail is but a small part, and the least important, of the "whole subject" upon which the Joint Committee were instructed "to ascertain . . . . the mind of Church people," it is the only phase of the subject that they inquired into at all. The part, and a small part, was set by the Joint Committee in the place of the whole. That the part was also contained in the Milwaukee Memorial, in its right relation to the whole, no more justifies the Joint Committee in its action, than the production of a man's disjointed finger in court would satisfy a *habeas corpus* writ.

The special pleading of the Tuttle group then amounts only to this: that whereas General Convention instructed them to do one thing, they thought best to do another. Now a committee of fifteen may no doubt be wiser than the body which calls it into existence; but when the said committee assumes such greater wisdom as a self-evident fact, or thinks that by arguing the greater wisdom of its own course over that which it was instructed to perform, it is excusing itself for disobeying its instructions, it—to put it mildly—is not giving evidence of that superlative wisdom. We think it quite likely that General Convention will accede to the resolution which the Joint Committe asks to have passed: "That the Committee be discharged from the further consideration of the subject." In that, at least, there is likely to be unanimity. It might not be a bad idea, however, to constitute a new committee.

NOR, we regret to say, can we congratulate the Joint Committee upon the tabulated presentation of the returns made to it from the several Dioceses, in response to its request to the latter for their judgment. The table presented is headed: "The figures given below indicate the vote by Orders in the Dioceses and Missionary Districts named, for and against change, *either absolutely or at this time,* as reported to the Committee." The words which we have placed in italics show that the committee, or its statistician, realized that they were adding together units that were not alike. Why did they not separate the two distinct propositions? Diocese after Diocese in which the whole debate, with the recommendations of the Bishop, showed that the opinion adverse to immediate action was simply because of a belief, rightly or wrongly, that the Church was not yet prepared for affirmative action, is recorded in the same negative column with the partisan Virginias. Is this a fair view of the facts? Is it the whole truth? Does it present the view—even to the limited extent that that view has been forced upon the Joint Committee which did not ask for it—as to "the mind of Church people in general" concerning "the whole subject"? Let the Bishop of Missouri answer the question, for his ability in fairly analyzing statistics is beyond question. Let the Bishop of West Virginia answer, for, positive as are his convictions that change of name is undesirable, it is impossible for him ever knowingly to advance his cause by a *suppressio veri,* or by being deliberately unjust. Let any one of the gentlemen of the Tuttle group answer it, if they would vindicate their desire to be just and fair.

As a matter of fact, the Church will not be deceived by this table. The facts shown in the tabulation printed in the *Living Church Annual* for 1904, are in the hands of a hundred Churchmen to every one probably who will ever see this report. That tabulation shows that of Dioceses which expressed any opinion at all on the main question of the desirability of change of name, 34 Bishops favored and 21 Bishops opposed it; Dioceses comprising 1,536 clergy favored and 384 clergy opposed it; 197,275 communicants favored and 92,665 communicants opposed it. Why did the Joint Committee presenting so elaborate a report, suppress those facts? And yet the gentlemen of the Tuttle group calmly assert that "the movement seems to have reached high-water mark" in 1886!

WHY IS "any change of the name of this Church at this time

inexpedient," as the Joint Committee has unanimously reported?

It is inexpedient, because Churchmen have made it so. There was every reason to hope, in 1901, that the Church was ready to consider the question upon its merits. Partisanship had largely subsided. Churchmen were *talking about* their desire that Christian Unity should be restored. Practically, everybody had agreed that such unity could only be restored by the rigid cutting off, on the part of every religious body, of its particular, sectarian habiliments. Now in whatever degree the Protestant Episcopal Church may or may not have kept itself free from special idiosyncracies differing from the characteristics of the Primitive Church, it was beyond question that the title Protestant Episcopal was a modern addition. One might, indeed, defend it; the fact would remain that if we are to cherish our own peculiarities, we cannot ask other Christians to surrender theirs.

Moreover, defend the title as one may, it is beyond question that it suggests to the uninformed man-in-the-street, Christian or heathen, that the Church bearing that name is a modern, voluntary association of men, disconnected with the Church of the first, the fourth, the sixth, all other centuries prior to the sixteenth. Let anyone demonstrate this by asking the first dozen non-Churchmen he may chance to meet: "Did the Protestant Episcopal Church begin at the Reformation?" Gentlemen may find pleasure in quoting Dr. Elliott's admirable paper to show that the name Protestant Episcopal goes back to 1666, which, *as a proper name,* is not the case; the fact remains that the Church now called Protestant Episcopal goes back considerably farther even than that year, and would have no claim at all upon our allegiance if it did not.

Wherever the desire for unity assumes a practical form, it is recognized that the name Protestant Episcopal must go. It was realized by the signers of the Muhlenburg Memorial of fifty years ago. It was realized by such Churchmen as Coxe and William Adams. It was explicitly and unanimously affirmed by the Diocese of Kentucky in a memorial looking toward Christian Unity, presented to General Convention in 1886, in which it was declared:

"We believe that the Church in the United States and in England can offer this deep and broad ground of action. The scattered divisions of Christendom will never unite upon a Church whose name indicates that her history extends back barely more than one hundred years. This obstacle to reunion is mentioned, because we are responsible for it."

It is suggestive that this year, 1886, is quoted by the gentlemen of the Tuttle group as the date "when the movement [to change the name] seems to have reached high-water mark"; for this was also the year when, we may say, the movement for Christian Unity in any practical manner, also reached high-water mark. The latter movement never will reach high-water mark again, so far as the Protestant Episcopal Church is concerned, until Protestant Episcopalians show themselves broad enough and spiritually-minded enough to be something more than Protestant Episcopalians. To-day, they have chosen narrowness rather than breadth as their predominant characteristic.

We hoped three years ago that the time had come. There were indications that greater breadth of mind characterized the Church. Even the Church press seemed more irenic. *The Churchman* and *The Church Standard* had talked about unity. *The Southern Churchman* had placed at the head of its editorial page the magnificent declaration: "Catholic for all the Truth of God; Protestant against all the Error of man." We weakly supposed that the Church stood for the "Truth of God" as its primary characteristic, and that any who could adopt that standard, would of necessity desire the restoration of the Catholic name.

But *The Southern Churchman* took down its standard, removed its chosen device; and the other papers chose to treat the subject in a bitterly partisan manner.

Yes, the complete change of name is "inexpedient" to-day. The Bishop of Missouri has made it so; the Bishop of West Virginia has made it so; men who are too large to be reckoned as merely partisans have made it so; and the little men, who rejoice in their partisanship, and who have no broader conception of the Protestant Episcopal Church than that of a religious sect, will feel that they have triumphed, in that they have led men who ought to be statesmen, to vote that the next step toward the fulfilment of the prayer of the Lord Jesus, is "inexpedient." The Protestant Episcopal Church votes that it is not fit "at this time" to become the rallying ground of Christendom.

AS TO THE suggestion of the Whitehead group that the name of the Church be dropped from the Title Page of the Prayer Book, we have little to say. In recommending that action, the group have deferred to the judgment of the Bishop and Diocese of Albany. Their resolutions were:

"1. *Resolved,* That this Convention of the Diocese of Albany declares its approval of a line of movement which looks toward a change in the corporate or legal title of the Church in the United States of America.

"2. *Resolved,* That this Convention is not prepared to suggest a substitute for the present technical name of the Church.

"3. *Resolved,* That this Convention recommends as a preliminary step and an educative process, which shall lead to the general acceptance of a more adequate designation of the Church, that legislation be initiated in the General Convention which shall remove the words 'Protestant Episcopal' from the title page of the Prayer Book."

Perhaps the Albany plan is the wiser solution of the difficulty. The Bishop was among those who voted for the resolutions, in spite of the fact that he had expressed himself unfavorably to any change of name, in his annual address. Let the Diocese of Albany now take the lead in securing the reform in the way it has indicated. Those who believed other and more direct action to be better, have now acquiesced in their proposals. The Bishop of Albany is the logical leader now in securing the next step. The mountain would not come to Mahomet, but Mahomet has come to the mountain. If the Bishop of Albany will use his influence to secure the legislation in General Convention for which he and his Diocese have petitioned, he will find no partisan opposition from gentlemen of the Whitehead group; certainly not from THE LIVING CHURCH.

And the movement to change the name has so much more to it than a mere matter of etymology or of personal preference, that men who view it purely in this aspect, much more those who cannot rise to the height of the requirement, cannot always be the dominant power.

The change will not always be "inexpedient."

"THE SPIRITUAL EFFICIENCY OF THE CHURCH."

LAST year the diocesan Convention of Massachusetts appointed a special committee to consider the question raised by Bishop Lawrence in his address, as to "whether the campaign of Christ is being conducted with good statesmanship and power." Copies of its elaborate report have just come to hand, and we have read with sympathy the recommendations made, as to the holding of a general mission in Boston, the establishment of sociological scholarships at the Cambridge Divinity School, the wider use of lay ministrations, and the more careful study of the statistics of the Church. But, printed as an appendix to the report, is a pamphlet entitled "The Spiritual Efficiency of the Church," compiled by one member of the committee, Mr. Robert Treat Paine, an honored layman of Boston, which calls for comment a little in detail. Mr. Paine writes with deep earnestness and a sense of the need for something to be done if the Reign of Christ is to be established; and we are therefore compelled to treat what he has written as his deliberate judgment in matters spiritual. Yet the impression which it makes is one of pathetic incoherence; and the one thing which is perfectly clear is that Mr. Paine gives no idea of what the Church is, nor how she must work.

We have striven to formulate his ideas of the Church's duty; but they defy formulation. The only tangible proposition is this: that "the new basis of Christian Unity is doing just what John and Peter and the first Christians did, following, accepting, obeying, loving Christ; imitating the facts of Christ's life" (p. 13). And we gather from Mr. Paine's other sayings that this "new basis" is entirely independent of what men believe concerning Christ's Person and Nature, and is to have no visible bond to hold together the elect; that, for example, Unitarians who deny Christ altogether or pay him only the tribute of a condescending patronage, are to be received thereupon; and that an era of good feeling is to dawn by men's making believe that sentimental philanthropy is a substitute for the Faith once delivered. Nay, we find that he is altogether intolerant of any limitations on moral grounds, and proposes that sinners be "almost dragged to the Table" of the Lord, or, better yet, that "all barriers to the Communion be abolished," "Confirmation, as a hindrance, being a device of the devil." It seems like the Looking-Glass Country to read: "After

men come to Communion, lead them up to Confirmation, and so up and ever up into higher joys and holier consecration." But we see here the unfortunate lack of definite instruction in the Catholic Religion, which produces such strange theories. Surely, no one who had ever learned what the Blessed Sacrament is, would speak of "higher joys and holier consecration."

The writer has much to say about comprehensiveness and tolerance; yet we note without surprise that he abounds in phrases like "unspeakable arrogance," "bigoted children who would blindly narrow it down into a petty sect," "cowardly ecclesiasticism," "cruel heresy," and the like. We have long since learned that such expressions are a part of what in religion (and there alone) is commonly termed "breadth," little as one might think it. Mr. Paine is not alone in showing this curious characteristic. And we discover very quickly that his proposed basis for Christian Union would mean the abandonment of the whole Prayer Book, or its reconstruction on entirely new lines.

No price would be too great to pay for true Christian Unity; but there are few sober Churchmen, even in Massachusetts, who would jeopardize all the glorious inheritance of nineteen centuries of stedfast continuance in the Apostles' Doctrine and Fellowship, and in the Breaking of Bread and the Prayers, for the sake of allowing strange gospels to be preached in Church pulpits and of being praised for "statesmanship" by the daily papers.

One error is so frequently repeated in this brochure that we must call special notice to it. Churchmen do not "throw stones at Christ's children" by denying that baptized persons are Christians. We believe that all persons baptized with water in the Name of the Father and of the Son and of the Holy Ghost are members of Christ's Holy Catholic Church, unless they reject and despise the grace given to them. But it is elementary to say that baptized persons who ally themselves into human fellowships do not make those fellowships to become Churches. The Y. M. C. A., the Knights of Pythias, the W. C. T. U., the Y. P. S. C. E., the Catholic Order of Foresters, are not Churches, because they had not Christ for their Founder; because they are not built upon the Apostles and Prophets. And no sect, however excellent its individual members are, however splendid may be its own activities for good, can build itself upon that Rock: "Other foundation can no man lay than that is laid."

We rejoice to find Mr. Paine "grieving to see the multitudes pour out and a little group remain when the Morning Prayer ends and the Communion of our Lord's Table begins." But there are churches in Boston where the little group gather for Morning Prayer, and the multitudes assemble for the Lord's own service. Did Mr. Paine frequent those churches, he might learn the secret of their power. It is because they have been "instructed with the heavenly doctrine of the evangelists," and are therefore "not like children, carried away with every blast of vain doctrine," but are "joined together in unity of spirit by the doctrine of the Apostles and Prophets"; because, as the Holy Ghost hath commanded, they "stand fast and hold the traditions which they have been taught, whether by word or epistle." It is safer and wiser to

> " . . . Travel home to God
> In the way the Fathers trod."

And however attractively simple it may seem to abandon all tests of Christian fellowship except a profession of affection for our Lord, we have seen too well what a gulf of unbelief opens at the end of that course. Its leading advocate in our Communion, the Rev. Dr. S. D. McConnell, has lately shown us in his book called *Christ*, the awful spectacle of a priest of God falling into that gulf. For our own part, we pray God to preserve His Church stedfast in the old paths, confident that only so can she gain the final triumph. E.

A CORRESPONDENT takes occasion, in this issue, to criticise the ultra-partisan position of *The Church Standard* in their treatment, last week, of the report of the Joint Committee on the Name of the Church. With the obvious explanation that "to print all of these documents [contained in the report] in full is quite out of the question," the *Standard* contents itself (does it satisfy its readers?) by printing in full the views of that group of the committee which accord with its own. This group, moreover, is said to consist of "seven out of the thirteen members of the Committee who have seen fit to give the special reasons on which their action is grounded," which we venture to say would be interpreted by nine out of ten readers as carrying the assumption that the "seven out of thirteen" constitute a majority of the Committee, and that their views are therefore the views of the Committee itself. The fact is, as readers of The Living Church will of course discover while those of *The Church Standard* will hardly have the opportunity to do so, the seven gentlemen in question constitute only a minority of the Committee.

It is always unpleasant for us to criticise our contemporaries of the Church press. It is right that the Church papers should represent different convictions. We have always hoped, however, that the time might come when all of them would try to be fair to their adversaries, and when partisanship might be so far as possible eliminated from their presentation of questions before the Church.

In this particular instance, the readers of The Living Church will have before them a careful analysis of the views presented by each group of the Joint Commission. The news printed in The Living Church is not colored by the convictions of the editor. He presumes that his readers desire to know what is happening.

We simply contrast our own treatment of the report with that of *The Church Standard*. Our readers have both sides: the readers of the *Standard* have one side. Perhaps the latter are satisfied with their one-sided position. Perhaps if they ever become possessed of a desire to be informed in a disprejudiced manner concerning the news and the work of the Church, they will find other opportunities to obtain such information. It is obvious that they are not receiving it now.

And unhappy this is only a sample of the ultra-partisan position which our able and esteemed contemporary has throughout maintained upon this important question.

THE electric button that started into motion the great engines of the Louisiana Purchase Exposition at St. Louis, has been touched by the President of the United States. The event commemorated is one, the importance of which to the American people can hardly be overstated. It was the emergence of a group of affiliated commonwealths into a united nation. That result may have been unseen even by the seer at the time. Like many other crises of history, its far-reaching results have largely been incidental rather than planned. The Duke of the Normans, landing his forces of aggressors at Hastings, had no conception that he was founding a mighty nation such as the Anglo-Saxon people, without the infusion of Norman blood, could hardly have attained. Not less momentous, for its influence upon history, was the purchase and the peaceful possession of the heart of the American continent, with the control of the river that is the main artery of her internal life.

The Exposition at St. Louis will be an adequate commemoration of so great an event. We shall make no attempt to forecast the sights and splendors that will be shown to the vast army of visitors. It is enough now to point out that to-day the world commemorates by so great a memorial, a crowning act of peace. The latter-day triumphs of civilization are not those of the battle ground, but those by which peace and prosperity, with security for the advancement of a people—physical, moral, intellectual, and religious—are established. The American people are, rightly, more proud of their victories in peace than of their triumphs in war.

May it be that these greater triumphs shall never seem to them to be overshadowed by any victories of war.

ANSWERS TO CORRESPONDENTS.

D.—Sundays are reckoned as *in* a season (Advent, Lent) or *after* a date (Christmas, Epiphany, etc.), but never *of*, because the latter expression would not accord with the customary English idiom. Similarly the week days are *in* a season or *after* a date.

A. J. R.—Modern custom justifies the retention of brass vases on the gradine, over the altar, though there may be no flowers in them. It is rather a question of convenience than of symbolism.

WHATEVER explanation we may attach to those enigmatical words which tell us that Jephthah did with his daughter "according to his vow," it will not detract from the beauty of her perfect obedience. In either case, whether she were offered a sacrifice upon the altar, or condemned as a recluse to a life of virginity, she was obliged to put aside the hope, dearer to a Jewish woman than life itself, that from her might spring the Messiah. It was enough for her that her father's prayer had been heard: the Lord had taken vengeance for him of his enemies; their age-long foe, the children of Ammon, were subdued before the children of Israel. With noble heroism, the daughter encourages her father to do to her according to that which had proceeded out of his mouth.—*Selected.*

AS TO THE ATHANASIAN CREED

Discussion in England as to the York Solution of the Problem

NOMINATION FOR THE INDIAN SEE OF MAURITIUS

Departure of Missionaries for South Africa

The Living Church News Bureau,
London, April 19 (Alphege, Abp. M.), 1904.

THE movement for getting rid of the Athanasian Creed in the public worship of the Catholic Church in England, which is apparently being headed in the Northern Province by the Bishop of Chester, has happily called forth a vigorous protest from the Dean of Chester (the Very Rev. J. L. Darby, M.A.). The Dean, in a letter to the *Guardian*, admits it is possible that their Lordships of the Upper House of York Convocation, or a majority of them, are willing, though they are not competent, "to send a mutilated Creed to the House of Commons for sanction to alter 'this Confession of our Christian Faith.'" But will the Church of England as a whole consent to this? If it does, "the Church in this land will not long survive the shock." In view of the Bishop of Chester's proposal, in part, to have alternative uses of the Creed, the Dean quotes the words of the last occupant of the See of Chester but one, Dr. Jacobson, spoken in York Convocation in 1872, when he asked: "What would that be but the setting up of a chartered shibboleth?" Whilst against the depravers of the Athanasian Creed in general, the Dean reproduces some striking words written by Dr. Sanday, of Christ Church, Oxford, only in October of last year: "Many years ago, when I first began clerical life, I joined in a memorial asking for relief from the use of this Creed; but now I value it greatly. The principal reason for this change of front has been a more thorough study of the Patristic writings concerned with the prolonged and searching controversy of which this Creed is at once the climax and, in the Western Church, the close." It is abundantly evident, the Dean goes on to observe, that the opposition to the Creed comes from two causes: "the denial of the eternity of future punishment, and the denial that it is necessary to hold the Catholic Faith if we would enter and remain in the Ark of Christ's Church." This is what the *Quicunque Vult* says, neither more nor less.

It is also gratifying to see by the advertisement of the annual meeting of the English Church Union, which will be held under the presidency of Lord Halifax at the Church House, Westminster, on June 16th, that the first of the two subjects for consideration will be "The Athanasian Creed"; the other being "The Proposed Representative Church Council."

A Yorkshire correspondent wrote to the Archbishop of Canterbury, drawing his attention to the report that the Prime Minister (Mr. Balfour) played golf on Sunday. The Primate's private secretary replied in the following guarded terms: "The Archbishop of Canterbury directs me to thank you. Detailed rules to be adopted by any conscientious Christian man with regard to the observance of Sunday are, in the Archbishop's judgment, a matter for his own conscience, as it is certain that the Christian Church has never laid down detailed directions affecting the action of individuals in this matter. Each of them is responsible to God for so using the Lord's Day as to fit him best for the working days that follow."

The *Times* newspaper understands that the Archbishop of Canterbury has offered the See of Mauritius, vacant by the translation of Dr. Pym to Bombay, to the Rev. Francis Ambrose Gregory, who has telegraphed from South Africa his acceptance thereof. This clergyman, who is the younger son of the Dean of St. Paul's, graduated at Corpus Christi College, Oxford, and was ordained priest in 1874. In the same year he volunteered for work in Madagascar under the S. P. G., and was one of the band of missionaries who went out with Dr. Kestell-Cornish on his consecration as first Bishop of the island, and there he labored for twenty-six years, accomplishing, in particular, some valuable translation work. On leaving Madagascar in 1900, he was decorated by the French government in recognition of his services to native education. It is further significant of the esteem in which his work there is held, as the *Times* says, that he was offered the see of Madagascar on the retirement of Dr. Kestell-Cornish, and also that of Mauritius at the vacancy which occurred in 1897. At present he is taking temporary work in South Africa at the invitation of the Archbishop of Capetown.

The noteworthy charge delivered a few months ago by the Bishop of Argyll and the Isles has been published by the St. Giles Printing Company, Edinburgh, and Mr. Elliot Stock, Paternoster Row, London, under the title of *Our Duty to the Faithful Departed.*

On his appointment to St. Michael's, Shoreditch, the new vicar (the Rev. Henry Ross) appealed for £1,700, which was urgently required for necessary parochial expenditure. And now, since Easter Day (according to the *Daily News*), the vicar has been able to announce that he received a munificent gift, sufficient to defray the cost of repairing the church and schools, from an anonymous donor. St. Michael's seems, adds the same journal, to have emerged triumphantly from the "ritual" troubles: "The Church has been cleaned, and has lost the old dingy appearance, the congregation has trebled, and the present ritual arrangements have received the approval of the Bishop of London."

On Saturday, 9th inst., the occasion being the departure from England of the first band of Missioners, seventeen in number, in connection with the Mission of Help to the Church in South Africa, there was an offering of the Holy Eucharist specially on their behalf at 8 A. M. in Henry VII.'s Chapel, Westminster Abbey, which was fairly well filled. After the service messages were read by the celebrant, Bishop Welldon, Canon of Westminster, from the Primate and the Bishops of Rochester and St. Andrews.

The subjects chosen for discussion at the Liverpool Church Congress, October 4th-7th, according to the preliminary draft of the Congress programme, fall into well-marked groups: 1, New Testament Criticism; Christian Evidences. 2, Church Unity; Church Reform. 3, The Cathedral System; Church Attendance; Church Music. 4, Ethics of Commerce; Intemperance. 5, Religion in the Home; The Church and the Children. 6, Primary and Secondary Education; Supply and Training of Candidates for the Ministry. 7, Foreign Missions; The Mother Church and the Colonies; Religion on Shipboard.

Among those already on the list of readers of papers and speakers are the following clergy: The Bishops of Durham, Exeter, Salisbury, Chester, St. Albans, Sodor and Man, Manchester, Derry, Mashonaland, Bishop Barry; the Deans of Canterbury and Ely; the Warden of Keble College, Oxford, and the Principal of King's College, University of London; Canons Newbolt, Beeching, Randolph; the Rev. Messrs. Darwell Stone, John Wakeford, C. E. Osborne. Also, among others, the following laity: Mr. G. F. Bodley, R.A., Mr. G. K. Chesterton, Mr. H. C. Richards, K.C., M.P., Drs. Madeley Richardson, Basil Harwood, Vasley Roberts, organists respectively of St. Saviour's Collegiate Church, Southwark, Christ Church Cathedral, Oxford, and Magdalen College Chapel, Oxford, Lady Fred'k Cavendish, Lady Henry Somerset, Miss Helen Gladstone, Mrs. Romanes.

The business of Messrs. Masters & Co., Church publishers and booksellers, New Bond Street, W., which must, indeed, seem to the younger Catholic clergy and laity to have been almost as old-established as the hills, has been purchased by Messrs. S. C. Brown, Langham & Co., Ltd., Great Russell Street, W. C.; who will now have two establishments in connection with their Church publishing and bookselling business instead of only one.

The General Synod of the Irish Church has been holding its annual session in Dublin during the past week. The Lord Primate of Ireland (Dr. Alexander), owing to his having recently suffered from a severe attack of influenza, was unable to be present to preside. The meeting took place (to quote from the *Times* in a long leading article) "in view of grave difficulties and in the shadow of anxieties long felt and at last openly confessed on the highest authority." A Pastoral Letter, signed by the two Archbishops and eleven Bishops of the Church of Ireland, was read in all the churches in Ireland on Low Sunday, in which attention was called to the special appeal from the Representative Church Body for a new fund, to be called the Church of Ireland Auxiliary Fund. The Pastoral stated that it had been the purpose of the Archbishops and Bishops to issue on January 1st, 1900, "an appeal to the members of the Church of Ireland for the establishment of a twentieth century fund." But the war then in progress in South Africa so absorbed the attention and taxed the resources of the country that their Lordships deemed it necessary to postpone the issue of any appeal until the war was over. When peace was restored they decided to revive the appeal project; but the Irish Land Bill of last year having passed into law, it became apparent that the Church was confronted with a new danger—that of her financial resources being seriously diminished "unless a

strong and united effort is made by her members to avert such a calamity." In these circumstances the Archbishops and Bishops felt that the appeal should emanate from the Representative Church Body, which has special charge of the financial interests of the Church, rather than from themselves. A suggestion to this effect, made by their Lordships to that Body, was adopted without hesitation, and, as the result, an appeal to Irish Church people has been issued. The appeal itself to all the members and friends of the Irish Church is two-fold:—1, "To provide a special fund (to be called the Church of Ireland Auxiliary), to be administered by the Representative Body, and to be available for all purposes approved by them." 2, "To increase their regular contributions to the sustentation and parochial funds."

It is understood (says the *Daily News*) that a grandson of General Garibaldi will shortly enter St. Augustine's College, Canterbury, to prepare for Holy Orders in the Church of England with a view to undertaking work in the foreign mission field.

The Prime Minister, replying to Mr. Austin Taylor, a Liverpool member, on Thursday of last week, said he hoped to be able early next (*i.e.*, this) week to make a statement to the House as to the composition of the Royal Commission on "Ecclesiastical Disorders," and as to the terms of the reference.

It is stated in the Temple (according to the *Church Times*) that the Rev. W. H. Hulton, of St. John's College, Oxford, has been appointed to the vacant Mastership. I have not seen any official announcement in regard to the matter.

J. G. Hall.

WHAT IS "PASSIVE RESISTANCE" IN ENGLAND?

By H. C. Richards, K.C., M.P.

YOUR London correspondent, whom I had the pleasure of meeting in a vicarage on the eve of opening a new mission church, has asked me to contribute to your columns an explanatory article on Passive Resistance, and necessarily on The Nonconformist Conscience, which has taken up this crusade on the advice of Dr. Robertson Nicoll, the editor of the *British Weekly*. I take up my pen in fear and trembling, as the Rev. A. J. Campbell, when in America, failed to make his co-religionists understand the difference between Rates and Taxes, and the peculiarity of a conscience which can contribute to Taxes levied by the State for purposes of which the possessor disapproves, and which refuses to pay the rate which is levied by the Municipality, County Council, or other local authority.

Hitherto all payments to denominational schools* by the State have come from what we call Imperial sources; *i.e.*, from the Taxes levied by the State—customs dues, income tax, etc., but in addition, rates were paid for the support of what were known as Board Schools, or what Americans would know as State [public] schools, to which all rate-payers in the local area, village or town municipality, would contribute so much in the pound as rates. It is the difference between the taxpayer and the ratepayer which Americans find difficult to follow, and it is where the peculiarities of the Nonconformist Conscience comes in. He pays taxes for the propagation of dogma to which he objects, but he draws the line of his conscience at rates.

In the payment made to the denominational schools, it is true that in the matter of day schools, the grant has only been received by the different bodies or their managers on examination in secular education only, but there has been in addition both an attendance and an aid grant based not on the result of secular examination only, but on the actual numbers in attendance and in relation to the actual process of the school. So far, then, grants have been steadily increasing during the past two or three decades, and no action has been taken, though the Radical party have grumbled at the lack of representation of the Government or the rate-payer in these denominational schools. Matters prior to the passing of the last Educational Bill stood as I have now pointed out. The change which has led to the development of the new movement called Passive Resistance has arisen since the period when the rates on houses and lands levied and collected by the municipalities and county councils have gone in part payment for education in denominational schools and on the Board of Management of which, for the first time, from the Imperial Exchequer, payments have been made to chaplains—Roman Catholic priests, the Anglican clergy, Presbyterian, and Nonconforming ministers of the Wesleyan, Baptist, and Congregational churches. So that the ratepayer has had to contribute to the pay of priests of the Churches of Rome and of England and, in educational matters, the denominational schools have been drawing several millions per annum.

There has been paid to the Reformatory and Industrial Schools, thousands of pounds, and these, of course, have been run on denominational lines and the clergy and brotherhoods of the Church of Rome have in England, as in Ireland, received large grants which, of course, include payments which have ultimately gone for denominational religious teaching, and to these payments no objection has been made by the Nonconformist Conscience or by the Nonconformist member in Parliament. They have shared in the grants from the taxes, and from the tax the rate-payer has been represented in the rates as four to ten, there being four managers appointed by the Religious Body, and two by the municipality in towns, and in country districts one by the County Council and one by the District Council.

The Nonconformist has so far not refused to take his share and to ask for a larger share in the control of voluntary schools, and men who have been selected and are serving as managers of these Denominational Schools are actually among those who have been posing as Passive Resisters; and now let me explain what particular form the resistance takes.

The individual rate-payer tenders to the overseers, who, in each parish, collects the rates for the Borough or County authority, that portion of the rate which, in his own mind, he considers enough to pay for the old Board Schools, which are termed "provided," and in which no catechism of any kind or of any religious body can be taught, and where with very few exceptions, and those are in Nonconformist Wales, there is what is termed Undenominational Religion; which to the Roman Catholic conscience is rank heresy, and to the consistent member of the Church of England lacks definiteness, character, and orthodoxy. Still, he has paid, and the rate for these schools has ranged from sixpence to two shillings on each assessment. There is in every school which receives Rate or State aid, a "Conscience Clause" and a Time Table, the latter setting forth the exact period at the beginning or end of school hours when religious teaching may alone be given and from which, under the Conscience Clause, any parent or guardian may withdraw his child or children, and secular education must then alone be given. This is not enough for the Nonconformist. He bases his objection, that the money he pays to the rates goes in some infinitesimal amount to teaching the principles of the Church of Rome or of the Church of England, and the cry of "No Popery" and "Rome on the Rates" is started; and this is a very taking cry still in rural England.

Having tendered this amount of the rate which, in his opinion, will not allow any portion to go to Denominational Schools, the Nonconformist householder allows the overseer to distrain for the balance, and a toast rack, or an umbrella stand, or a watch, or a clock, or a family Bible, is taken and then offered for sale. These sales at first were scenes of great disorder, and a crowd of excited supporters rushed upon the auctioneer and rendered a sale impossible; but as these brought contempt on the movement and the Passive Resisters were ridiculed for choosing such a method of Resistance, there is now a combination to buy in the articles for their owners at or about the exact price which is required by the Rate Collector.

This is the *modus operandi* which I have endeavored faithfully to set out.

The idea was first started by Dr. Robertson Nicoll, the editor of the Nonconformist *British Weekly*, and though not officially, yet it has been generally taken up by the Free Church Councils in the different towns and villages. These Councils are elected from the members of every Nonconforming Body except Unitarians and Roman Catholics, and the religious importance of the matter is shown by the fact that whilst they agitate for the appointment and payment of Nonconformist chaplains to workhouses, etc., they object to any payment from these same rates being made to the schools of Religious Bodies; and of those bodies the Wesleyans take a very large share, though the bulk of their

* American Churchmen will recall that in England the term *denominational* is used by Churchmen, as by others, to include the Church as well as other religious bodies. The term as commonly used by American Churchmen is co-extensive rather with the English term "nonconformist," though there is no real or sufficient reason for feeling that the Church ought not to be included in the general term. The "denominational schools" in England are, for the most part, those maintained by the Church of England, though including, in the scope of the term, those maintained by Roman Catholics and by other religious bodies. This difference in terminology has helped in the failure of American Churchmen to grasp the principles involved in the English Educational conflict.—Editor L. C.

ministers support the policy by resolution and personal action of passive resistance.

The ultimate aim of the Free Church Council is to secure the disestablishment and disendowment of the Church, first in Wales, then in Scotland, and then in England; and while under their rule no Wesleyan minister could take part in political organization and platform, this has been cleverly obviated by the new Free Church Council, which makes a religious, or rather an anti-religious movement the basis of united action against the present Unionist party and Irish members, who are alike pledged to the support of Denominational Schools.

THE OBLIGATIONS OF PATRIOTISM.

SPEECH BY BISHOP NICOLAI, OF THE RUSSIAN CHURCH IN JAPAN, TO HIS JAPANESE CONVERTS.

AT a meeting recently held by some leading members of the Nippon Seikiokwai (Greek Church) Bishop Nicolai delivered an address as follows:

I did not make up my mind until yesterday whether I should remain in Japan or not in case of a Russo-Japanese war. If I return to Russia I should still have much business to attend to on behalf of our mission, but I have decided to remain in Japan. I am very glad to hear that your members unanimously decided that I should not return to Russia. I believe this is God's will. Especially I felt this to-day when I was praying during the service. My indecision up till yesterday belonged to my private convenience and not to the public. To say the truth, it is about 23 years ago since I left my native country, and a longing crept over me to return to my sweet home. But thinking the matter over more seriously, I realized that this was only my private inclination, and that my public life belonged to Japan, where our Church is yet in its infancy. Now I am thanking my God that your members have decided the question for me as you have. And again, I thank you for your kindness and that of your members in providing for my safety in case personal danger threatened. You say that I need not enter a foreign Legation, that you will protect me. But I think such a promise is not necessary. Our Russian Minister will provide for the protection of Russian subjects in Japan by either the French or German Minister when he withdraws from Tokyo, and moreover, the Japanese Government will protect such Russians who have no relations with the war. But it will be necessary to ask for the protection of the authorities for the safety of our Cathedral and all the buildings of the Church. These buildings are the property of the Japanese Greek Church and in case they are violated (which I think will not be the case) your members would suffer a great loss.

I hope there will be no change in our Church through the outbreak of war. Denkiosha (evangelists) must propagate the Master's Gospel, students must attend the mission school as usual and I will devote myself to the translation of the Prayer Book with my assistant, Mr. Nakae. And if an Imperial Proclamation of war is issued, your members must pray for the triumph of Japan, and when the Japanese army has conquered the Russian forces, you must offer to God a prayer of thankfulness. This is the obligation laid on the Greek Christian in their native country. Our Lord Jesus Christ teaches us patriotism and loyalty. Christ himself shed tears for Jerusalem. That was because of His patriotism. And you must follow in your Master's steps.

I prayed as usual to-day in the Cathedral, but henceforth I will not take part in the public prayers. This is not for the reason that it might be dangerous for me to appear in the Cathedral, but for the reason that until now I prayed for victory and the peace of the Japanese Emperor, but now in case of war I cannot pray, as a Russian subject, that our native country should be conquered by an enemy. I have, as you also have, an obligation to my country, therefore I am glad to see that you realize your obligation to your country. For myself I will not for the time being serve in the public prayers of the Japanese Church.

WHAT does Baptism represent to us? It represents washing from sin. It signifies to us that, as our bodies are cleansed by being washed with water, so do our souls need to be purified from sin. And this purification from sin is two-fold: first, by the blood of Christ, and secondly, by the grace of the Holy Spirit.—*Rev. John Scott, Vicar of North Ferriby*, 1815.

THE MOMENT we feel angry in controversy we have already ceased striving for truth, and begun striving for ourselves.—*Selected.*

THE GREGORIAN CENTENARY

Kept at Rome With a Pontifical High Mass

MORE ABOUT THE MUZARABIC RITE OF SPAIN

The Living Church News Bureau.
Paris, April 13, 1904.

FOR whatever good deeds in a naughty world Pope Pio X.'s name may be handed down to posterity, certainly not the least remembered will be his vigorous effort to bring back Church music to its proper form and position in liturgical services. Music, the handmaid, not the tyrant, much less the demoralizer of worship.

In person, the Pope celebrated Mass in St. Peter's on Monday last, April 11th, on the occasion of the 13th centenary of Gregory the Great—the reputed instigator and protector of Plainsong.

Some 50,000 persons gathered in the Basilica. The religious ceremony contained no new features: it was an ordinary pontifical Mass.

The point was this: The whole music excepting the *Tu es Petrus* of Palestrina, a hymn played by silver trumpets and motets by the Abbé Perosi, was strictly what we call Gregorian music. Some 1,500 voices were laid under contribution for the choir. These were largely drawn from seminaries. The effect in the vast church is said to have been magnificent. It could hardly be otherwise. That effect could hardly have been obtained in a smaller building. To Abbé Perosi, who has been the Pope's right-hand man in all effort that is being made to restore Plainsong to its fitting position, and to Maestro Rella, instructor of the choirs, is due the credit of the success of the endeavor.

Gregorian music as the vehicle of the musical contribution of a legitimate character towards worship, dating indeed from St. Ambrose, but fathered by Gregory the Great, has suffered much from age to age at the hands of musical genius. Popes from time to time have endeavored to restore that which was continually being lost sight of, viz., the dignity and simplicity of Plainsong.

Of the many efforts to retain the old form, the most memorable is that published by order of Paul V. in 1614. This proved the basis of the Mechlin and Ratisbon editions of the Gradual. This latter one (Ratisbon) has been the authorized version until the accession of the present Pope.

The *Liber Gradualis* now ordered to be used, was first published in 1883 by the Benedictins of Solesmes (near Angers in France). It is the result of long, careful, and conscientious labor. They are still at work. With the impetus that the present Pontiff has thus given to the "grand old song," it is to be hoped that the incongruities allowed so long to exist in musical adjuncts to the Church's melody in worship, will soon be swept away; and that the tyranny of secular choirmasters and soloists may retire to its own proper realms—the concert and the music hall.

THE MUZARABIC RITE OF SPAIN.*

Writing with the "Divine Liturgy" of St. Chrysostom, the Roman Missal, and the Order of the Muzarabic Rite before me, I had hoped to be able to institute some comparison that might have left a clear idea of the variations and likenesses between the liturgies in question.

Without a side-by-side quotation from each, this could not be adequately accomplished. I can only therefore give some broad view of the three as they appear together, and refer your readers to the originals for deeper study in the matter.

One matter strikes me at first. The Muzarabic bears back on the distinct divisions and clear "heads" of the Great Liturgy of the holy Chrysostom. Again and again one is reminded of the Orthodox office. I can only now touch on the main points, first those in Mass, and secondly on those in the other and minor offices.

The Mass. The instructions to the officiant are clear, and follow the Roman use in the matter of preparation, and the separate prayers to be used on putting on alb, amice, girdle, maniple, stole, and chasuble. He has at times to sign the sign of the Cross, once or twice or three times or five times, signifying, severally, the single Divine nature of our Lord—the two natures—the Three Persons of the Blessed Trinity—or recalling the five wounds of His Sacred Person.

The Preparation, much on the same lines as that of the

* Part I. of this series was contained in the European Letter in our issue of April 23d.

Roman Missal, includes prayers on the putting on of the amice, alb, girdle, maniple, stole, and chasuble, the usual washing of the hands, and confession.

Proceeding to the altar, there follow the Introit, Confession, and Absolution. Ascending the steps, the priest spreads corporal and arranges the vessels.

The office of the Mass divides itself now into two distinct parts: *missa "omnium offerentium"* and *missa Fidelium.*

With the former of these, the Muzarabic Rite really begins. I need not remind your readers that until the end of the third century only certain individuals were permitted to remain through the entire office. The penitents were divided into four classes: *flentes,* who remained at the entrance of the church; *audientes,* who were admitted to hear the Scriptures read and the sermon; the *substrati,* who were allowed a position in the church, and remained either on their knees or prostrate until they went out with the catechumens; and the *consistentes,* who remained for the whole office, were arranged in ranks behind the "Faithful," and were only excluded at the Oblations and Communion. In the Muzarabic Mass for Lent, mention is made of penitents after the *Lauda,* and before the *Sacrificio.* Here certain prayers are said over them kneeling, exhorting to humility and penitence.

The Antiphon of the Latin Mass is called the *Office* for the Mass. Formerly the whole psalm was sung, while the congregation, sacred ministers, deaconesses, men and women (laics), took their places. During this time a procession was often made to some church in the neighborhood.

In the Muzarabic Rite the hymn *Gloria in Excelsis* begins and ends with *Per omnia semper saecula saeculorum.* In the Latin Mass this acclamation comes before the Preface, but the *Semper* is omitted. It is rather remarkable that in all the Muzarabic Mass, the *Oremus* is only twice used, once before the *Agios,* and another time before a chapter of prayers, which comes before the Sunday collect.

Before the reading of the Scriptural portions of the Mass, the officiating priest makes supplication that the hearts of all may be opened to receive His Divine message, finishing this short prayer with the words *in saecula saeculorum,* which replaces on nearly every occasion the *per Dominum nostrum* of the Latin rite.

At the *Dominus Vobiscum,* the priest does *not* turn to the people, only doing this at the Benediction. This is not accidental. It is to show that the Muzarabic rite still retains the idea that he is facing the congregation, as was supposed to have been the case in the earliest forms of the Eucharist, when the officiator stood *behind* the altar, and so faced (as we should say) west.

Then follows the lection, from the Proverbs of King Solomon. Of this it has to be remarked that in this instance, as in the Psalms, the Muzarabic sing them according to the ancient Italian Version. This is the case in the Sistine Chapel at St. Mark's, Venice, and at Milan Cathedral. In the General Roman rite the Vulgate version is used. In place of the Latin Gradual, a response bearing the name of *Psalendo,* is used. The *"alleluya"* in the Muzarabic rite follows the Gospel, never precedes. Four classes of the *alleluya* belong to this rite: "initial," "double," "re-double," and "final." One is reminded of the troubles in the time of the Russian Patriarch Nicon between the old Russian party and the Reformers, who insisted on the more ancient use, as authorized by the monks of Mt. Athos, regarding this number of allelujahs to be used. The Council of Toledo (IV.) established the habit as it now is.

That which we term the Offertory, bears the name of *"Sacrificium."* Of old this was the offering of the people, of the bread to be used for consecration. But these offerings after a time came not to be used for this purpose, but were appropriated for the relief of the poor or sick. Later these offerings in kind were converted into money, or medals of a peculiar stamp, which were offered at this point of the Mass. The order proceeds from this part according to the Roman use. We shall revert to it next week. George Washington.

There is no surer test of good breeding than the way a person acts in an emergency.—*Selected.*

Let us be silent as to each other's weakness, helpful, tolerant—nay, tender toward each other. . . . May we put away from us the satire which scourges and the anger which brands; the oil and wine of the good Samaritan are of more avail. We may make the Ideal a reason for contempt, but it is more beautiful to make it a reason for tenderness.—*Amiel.*

NEW YORK WANTS A SYNOD HOUSE

Temporary Arrangements Likely to be Made

COTTAGE SYSTEM TO BE INAUGURATED FOR THE NEW YORK JUVENILE ASYLUM

The Vacation Conference of A. C. M. S.

The Living Church News Bureau,
New York, May 2, 1904.

A PROPOSITION was discussed at the monthly meeting of the Cathedral trustees last week to make such alterations in the old building of the Leake & Watts Orphan Asylum, on the Cathedral grounds, as will fit it for temporary use as a Synod House. The plans for the Cathedral foundation include a permanent Synod House, to be erected ultimately on the northeast corner of the grounds, and the proposition now considered is for a temporary provision for the diocesan convention, which will be abandoned when the permanent house can be erected. There has been in recent years a good deal of opposition to the meeting of the convention in a church, not only because a business gathering is by it brought into a place dedicated to worship, but because few churches are large enough to accommodate the convention. The first objection is the one more often brought forward, and it is thought that the temporary use of the asylum building will meet it. The building stands almost directly south of the Cathedral and is to be torn down eventually, so that no large sum will be expended upon its alteration. The problem is now being considered by architects, and at an early meeting the trustees will decide upon it. If the changes are made to accommodate the convention, the effort will be made to have the alterations completed before the meeting next September.

The annual meeting of the Church Club, held in its rooms on Wednesday evening of last week, resulted in the reëlection of the present officers, Mr. George Macculloch Miller, as president, heading the list. The report of the secretary, Mr. Robert G. Hone, indicated a prosperous year. It was stated that the Club will be able to remain in its present quarters, Fifth Avenue and Forty-seventh Street, for but another year. The property has been transferred, and although the Club pays an increased rental, a lease for but one year from May 1st could be secured. Mr. E. J. Knapp, a member of the Club, gave an interesting talk about mission work in Alaska.

The New York Juvenile Asylum, in the management of which a number of Churchmen are interested, is erecting buildings at Dobbs Ferry, on the Hudson River, where the institution will shortly make its home. The moving of the asylum from the city to Dobbs Ferry is attracting wide attention, because on the new site, the old congregate or "barrack" plan is to be abandoned and the children will be housed in a number of cottages. When complete, the institution will have about sixty of these cottages, forty for boys and twenty for girls. Not more than twenty children will ever be kept in one cottage, and each building will be in charge of a "guardian" or "house parent." The effort is to be made to develop the family idea, each cottage furnishing for its inmates more freedom and more intimate association than is possible under the present system. A prominent official of the asylum, a Churchman, has been abroad to study conditions and methods in similar institutions, and it is asserted that the colony will be, when completed, a model for the world. There will be altogether about eighty buildings, including chapel, library, schools, gymnasium, workshops, administration buildings, and cottages. The children will be taught a number of manual training branches, given ample opportunity for recreation, and every effort made to make their lives bright and happy. The plan is a unique one for this section and its results will have a marked effect on the methods of all institutions for the young.

Grace Church has another legacy for the charitable work of the parish. This time the amount is $30,000, and the testator, Mrs. Sarah Morris de Vaugrigneuse, who died about two weeks ago. The same amount is left to the American Geographical Society. The estate amounts in all to upward of $150,000, the larger part of which goes to friends of the testatrix.

The City Mission Society announces that it will use the $25,000 bequest of Miss Schermerhorn, reported in New York Letter of March 19th, to build summer homes on its property at Pond Point, Milford, Conn. Work begins at once and the house will be ready for use next season.

Calvary chapel is to be closed for six months, during leave of absence of the vicar, the Rev. Thornton F. Turner, who is in ill health. The chapel congregation have been assigned sittings in the parish church. A Friday night service has been added

to replace one formerly held at the chapel. Although the closing is announced as temporary, opinions are generally expressed that the chapel will never be re-opened. The congregation has been very small and work maintained at considerable cost over receipts. The property is valued at $100,000 and may be sold, it is said, and the money used to build a much-needed parish house adjoining the parish church. Calvary has another east side work in the Galilee mission.

THE VACATION CONFERENCE.

The Vacation Conference of Church Workers, to be held in the Leather Stocking country from August 4 to 14, under the auspices of the A. C. M. S., will be a notable gathering. The two strong preachers along spiritual lines will be the Rev. J. O. S. Huntington of the Order of the Holy Cross, and the Rev. John R. Matthews, Archdeacon of Columbus. Each will give a series of addresses at Richfield Springs, and both will preach once or twice at Cooperstown. Other preachers will be the Bishop of Central New York, the Bishop of Delaware, the Bishop of West Virginia, the Bishop of Porto Rico, the Bishop of Southern Brazil, the Dean of the Cathedral of the Incarnation, Long Island, the Rev. Harvey Officer, Jr., of the St. Paul Society of Princeton University, and the Rev. James E. Freeman of St. Andrew's Church, Yonkers.

There is to be daily Bible study, led by the Rev. Samuel R. Colladay of Berkeley Divinity School. Mr. Walter Henry Hall, choirmaster of St. James' Church, New York, will give two addresses on Church music, to be illustrated by choristers, probably from St. Peter's Church, Albany. There is a movement to bring together some principals of Church schools. These principals have been talking of holding a convention, and are contemplating the plan of holding it in connection with this Conference. Sunday School Commissions, of which there are a dozen or more, also plan conferences, and there is to be made, in connection with Sunday School work, an exhibit of literature on such schools, from all publishers, such as has never been equalled in extent. Everything in the line will be shown. Other organizations to talk over their work will be the Brotherhood of St. Andrew, the Lay Helpers' Associations, and General Missions.

On the first Sunday afternoon, August 7th, on the grounds of Christ Church, Cooperstown, and on the second Sunday afternoon, August 14th, on the lawn in front of the bathing pavilion at Richfield Springs, there will be open air missionary meetings. Speakers for the Cooperstown meeting have not yet been arranged, but for the Richfield one the speakers will be, it is expected, Bishop Kinsolving of Southern Brazil, and Bishop Partridge of Kyoto, Japan. The choirmaster of the Conference will be Mr. James A. Aborn of the Lay Helpers' Association, New York. Members of choirs are invited to bring their vestments to the Conference, and volunteer for the Sunday afternoon outdoor procession.

The recreative features of the Leather Stocking country are many. It is purposed to hold meetings only in early mornings, and in the evenings and on Sundays. Other afternoons and Saturdays will be available for boating on Lakes Otsego and Canadarego, etc.

The railroads make summer rates, tickets good until October. When a specified number have signified their attention to attend, a still lower rate will be secured. Cars run direct to Richfield from Boston, Philadelphia, and New York. The Ulster and Delaware and the Delaware and Hudson reach Cooperstown from whence there is a trolley to Richfield. From Herkimer a new trolley is building to connect at Richfield with the line to Cooperstown. There are ample hotel accommodations, and rates within the reach of all can be obtained. Good board can be had at $8 to $10 a week, and one can go as much higher as he pleases.

The committees of the Conference are representative of the whole Church, with the Rev. J. H. Darlington, D.D., as chairman of the Executive Committee.

It is not improbable that no man ever had a kind action done to him, who did not, in consequence, commit a sin less than he would otherwise have done. Kindness seems to have a strange power. Men listen to it who have been deaf to the pleadings of angels. It is in the power of kindness to lessen the number of men's sins, to encourage others in their efforts after good. Habits of sin, even when put to death as habits, leave a legacy of discouragement. We all of us need encouragement to do good; we must all of us remember how especially the absence of sympathy tries us. How many plans for God's glory have fallen to the ground, which a bright look or a kind eye would have propped up!—*Selected.*

SECOND ANNUAL CONFERENCE, SEVENTH MISSIONARY DISTRICT.

NOW that the Conference is over, and can be looked at as a whole, there is a unanimous concensus of opinion that the Church in the Diocese of Los Angeles will feel its beneficial effects for many a day. The cause of the Church in Southern California has been greatly strengthened. The attention of the whole community has been drawn to the Episcopal Church in such a way as to arouse increased respect, and her position as a practical factor in the life of the people has been brought into clearer light. This appears in her relation to those not within her; and on the part of those who are her members, there are two effects of the Conference, which are very important. They have gained a higher degree of confidence in their position as Churchmen; and they have also been made to feel more closely their union with the living Church at large, through their closer contact with the Dioceses and Missionary Districts grouped together to form the Seventh Missionary District —Washington, Spokane, and Idaho on the North, down to Arizona, New Mexico, and southwestern Texas on the extreme South. It is easier for them now to realize a truth which may be expressed in a line written by Pope in a different relation: "All are but parts of one stupendous whole."

THE OPENING.

The splendid sermon by Bishop Nichols at the opening service, on Wednesday morning, 13th inst., struck a chord, the notes of which were caught up and reëchoed throughout the following sessions. This was the result of two characteristics of the sermon: its ringing earnestness, and its over-fulness of suggestion of many lines in which the missionary spirit might find practical expression throughout the Pacific Slope.

THE DISCUSSIONS.

The discussion on the afternoon of the opening day covered a wide range of problems confronting the Church in (1) the City, (2) the Suburbs, and (3) the Country. The Rev. N. B. W. Gallwey, who introduced the subject and made a vigorous presentation of the difficulties lying in the way of work in cities, is now the rector of the quiet suburban parish of San Mateo, an hour's ride from San Francisco. He was formerly one of the assistant clergy of Grace Church, New York, and had previously worked in downtown parts of Chicago, and was therefore able to draw on the experience gained in both those great cities. The congestion of population in the poorer districts, and along with it, the constant movement from one lodging to another, the isolation and the hardness and sordidness of the environment, constitute fearful obstacles to religious work, and bring about conditions under which no machine work could be successful. The only hope was in personal work, and the *loving touch of a living hand.*

The problems of the suburbs, and those of the country were presented by the Rev. J. D. H. Browne and the Venerable Archdeacon Emery, and in the animated discussion which followed, it was made clear, that while machinery and method are valuable, whatever the condition of the field, yet in the isolation of scattered ranch life, as truly as in the congested tenement, it is *personal* work which tells; and only a heart that is afire with spiritual truth can extend the flame to others. The Rev. Percival H. Hickman pointed out that the problem throughout the vast reaches of the Pacific slope is how to keep within the touch of the Church those of her members who are scattered in ranches and hamlets by twos and threes. The only solution is the travelling missionary always on his round and looking out for these individual cases.

The missionary meeting on Wednesday evening was held in the new Christ Church. Bishop Keator of Olympia and Bishop Wells of Spokane were to have spoken on their respective fields; but neither of them were present at any time during the Conference.

The Rev. Samuel Unsworth of Reno, Nevada, was called upon to fill the gap; and he did so with the most telling address of the meeting, giving, with mingled earnestness and humor, a vivid sketch of the difficulties, the needs, and the prospects of the Church within the State of Nevada. Dean Eddie of Salt Lake City and Mr. John W. Wood of New York gave interesting addresses, the latter describing himself as having charge of a missionary employment agency.

THURSDAY, APRIL 14.

Thursday's business sessions, both in the morning and afternoon, were occupied with the Educational Agencies of the Church. A sharp divergence of opinion about the influence of the public school in its relation to religion, and the desirability of establishing parochial schools for Church children, was brought into evidence.

Bishop Nichols spoke of Sisterhoods as being still in the tentative stage on the Pacific Coast; and explained the steps already taken which would, he trusted, result in the establishment of one strong, indigenous Sisterhood, with branches in the principal centres of life on this Western shore—two ladies from the Diocese of California, with this purpose, and with a high sense of vocation, having a special training for this end in one of the Eastern Sisterhoods.

Taking up the second subject assigned to him, he described the successful development of the Divinity School of the Pacific at San Mateo, and pointed with pardonable pride to the positions of honor

and usefulness already attained by a large proportion of its graduates.

In the afternoon, the Essentials in Religious Teaching were presented by the Bishop of Sacramento and the Bishop of Colorado. The former dwelt on the teaching function of the Book of Common Prayer, and the latter, in an address of rare spiritual power, urged a closer and more devotional study of the Bible.

In the evening the members of the Conference, and the Church people of Los Angeles by the hundreds, were the guests of the Bishop of Los Angeles and Mrs. Johnson at a delightful reception in Kramer's Hall.

FRIDAY, APRIL 15.

The points of chief interest on this day were the address at the morning session by Bishop Kendrick of Arizona and New Mexico, and the Woman's Auxiliar meeting in the afternoon. Bringing the influences of the Church into the lives of those who are scattered over the vast territories of New Mexico and Arizona in cattle ranges and in mining camps, is no easy thing to do, and calls for the best of head and heart and muscle; and Bishop Kendrick's simple and unvarnished account of what he and his missionaries are doing in the way of "shepherding the unshepherded" was listened to with intense interest. And again, as at so many other points during the Conference, it was made evident that "the way to do it" was by the living voice and the living touch of personal and individual work.

In the afternoon the floor and galleries of the large hall of the Woman's Club house were packed close with women from every congregation in Los Angeles and its neighborhood, and addresses worthy of the occasion were given by the Bishop of Los Angeles, Mr. John W. Wood, the Corresponding Secretary of the General Board, and the Bishops of Boisé, Colorado, New Mexico, Sacramento, and California.

The evening session in St. Paul's Pro-Cathedral—which was well filled—was occupied with St. Andrew's Brotherhood, Church Clubs, and the Daughters of the King.

SUNDAY SERVICES.

On Sunday, in the afternoon, there was held the annual Sunday School service of all the Church's Sunday Schools in Los Angeles and its suburbs. Usually this service is held on the Sunday preceding the meeting of the diocesan Convention; but on this occasion advantage was taken of the presence in Los Angeles of the Bishops from other Dioceses. It was a grand sight. The schools formed in line in the park opposite St. Paul's Church, and the procession entered the church in the following order, singing "Onward Christian Soldiers"—the large vested choir of men and boys, the clergy and the Bishops, and then the school children to the number of about 1,500, many of the classes having banners. The schools were nearly half an hour in taking their alloted places. A short service was said by Dean Wilkins, hymns well practised before were sung by the vast number of children with thrilling effect, and the interest of all was kept up by admirable addresses by Bishops Funsten, Kendrick, and Johnson, and Mr. John W. Wood.

On Sunday evening the greatest missionary meeting ever held in Southern California took place, and the Conference ended most fittingly with an interest and enthusiasm for the Church which reached its highest point in the final evening. There were three addresses, the subjects and speakers being:

1. The Place of the Episcopal Church in the Religious Life of the United States of America. The Bishop of Sacramento.
2. The Achievements of the Episcopal Church in the Religious Life of the United States of America. The Bishop of California.
3. The Present and Future Work of the Episcopal Church in the Religious Life of the United States of America. The Bishop of Colorado.

Bishop Olmstead's address was admirable, though perhaps directed rather to a convention or *ad clerum* than to the "mixed multitude" before him. Bishops Moreland and Nichols were in close touch with their audience, and it would not be easy to estimate the effect of their presentment of the Church's place and achievements.

The same judgment may unhesitatingly be pronounced on the Conference as a whole; for many years and in many ways its beneficial influence will be traceable in the life of the Church in the city and Diocese of Los Angeles.

The Church Library Association of Cambridge, Massachusetts, was organized in 1879, and all these years has been doing a good and faithful service in the critical examination and impartial recommendation of books for Parish and Sunday School Libraries. Its catalogues have been widely circulated and extensively consulted. A new catalogue is just out. Copies may be had by applying to the "Secretary of The Church Library Association, Cambridge, Massachusetts," and 25 cents is a small sum to contribute towards the expense. The Association has done its useful work in a quiet and unostentatious way, and deserves the thanks of all who are charged with the responsibility of supplying Church Libraries.

She possesses, moreover, all the virtues which become women, for she is as modest as she is beautiful, and as charitable as she is modest.—*F. Marion Crawford, "Khaled."*

THE BISHOP OF MISSISSIPPI CONDEMNS THE MARRIAGE OF DIVORCED PERSONS

Takes Strong Ground in His Conciliar Address

ANNUAL COUNCIL OF THE DIOCESE OF MISSISSIPPI.

THE seventy-seventh annual Council of the Diocese of Mississippi met in Holy Trinity Church, Vicksburg, Tuesday, April 19th, at 10:30 A. M.

Twenty-eight clergy and lay delegates from 25 parishes and organized missions were present.

The Council sermon was preached by the Rev. E. McCrady of Grace Church, Canton. His text was from Rev. xxi. 2: "And I, John, saw the Holy City, New Jerusalem, coming down from God, and out of heaven."

THE BISHOP'S ADDRESS.

At the afternoon session the Bishop read his address. He first referred to the fact that the Diocese had lost one clergyman by death since the last Council—the Rev. Dr. Henry Sansom, who for 37 years was rector of Christ Church, Vicksburg. He then spoke of the progress of the diocesan work during the year. At the date of his consecration there were 25 priests in actual service and one non-parochial. Since that time there had been several removals and a considerable number of additions, leaving the Diocese with 29 clergy in actual service, two candidates for Holy Orders, and one postulant.

He spoke with gratification of the kind treatment received from all, notably the courtesy of members of other Churches in tendering the use of their buildings in places where we have none. Continuing, he said: "I will gladly extend a like courtesy where they are placed in like situation. I find a canon (Diocesan Canon 20) which so utterly circumscribes my ability to fulfil this promise that I will at the proper time ask that it be modified, stating more fully the reasons for my request."

In speaking of the necessity for greater missionary activity in the Diocese, he stated that at least $4,600 should be raised for diocesan Missions, and urged upon both clergy and laity the necessity for realizing their obligation and their privilege to advance the missionary work of the Church both at home and abroad.

In speaking of the evil of Divorce, he stated that he held to a strict construction of the canon on Marriage and Divorce, and would feel it his duty to proceed canonically against any rector solemnizing the marriage of divorced persons, except in the case permitted under the canon. He stated further that so far as he was able to judge from present light, those are right who contend that our Lord's words do not admit of an interpretation which would make them sanction any marriage of either party to a divorce during the life of the other, for any cause. The canon does not require, though it permits, the clergy to perform the marriage in the one instance mentioned. While not advising others, yet as a matter of personal privilege, he would refuse, if asked, to marry a person divorced for any cause, and he believes that his clergy would be right in declining, if they so determined.

MISCELLANEOUS BUSINESS.

At the night service on the first day, the Rev. Josiah B. Perry of Natchez preached on the Divine Constitution of the Christian Ministry. On the second night missionary addresses were made by the Rev. R. W. Barnwell of Columbus, and the Rev. E. Sterling Gunn of Winona.

The remainder of the session was taken up with the business of the Council.

The following officers were elected: Secretary of Diocese, Rev. A. Martin; Registrar of Diocese, Rev. W. C. Whitaker; Treasurer of Diocese, Mr. A. C. Jones; Chancellor of Diocese, Judge Robert Powell; Deputies to General Convention, Rev. P. G. Sears, Rev. N. Logan, D.D., Rev. Geo. C. Harris, D.D., Rev. Robert Barnwell; Lay: Messrs. A. C. Leigh, J. C. Purnell, W. W. Moore, T. P. Bailey, Ph.D.

The Standing Committee was reëlected and is as follows: Rev. Geo. C. Harris, D.D., President; Rev. Nowell Logan; Rev. P. G. Sears; Rev. W. C. Whitaker, Secretary; Mr. W. W. Moore; Mr. Marcellus Green; Judge L. Brame; Judge W. C. Martin.

Canon 20, referring to use of Church property, which was referred to in the Bishop's address, was amended so as to conform to the general canon.

Action in regard to an amendment suggested by the constitutional committee providing for the degrading of a parish not pledging as much as $800 per annum for the support of its rector, to the status of a mission, was also considered as significant, since it would lead to the curtailment of lay representation in the council. Bishop Bratton, in his address, favored taking every step possible to increase the lay delegation, and the vote against the amendment was so decisive as to leave no doubt that the council was with him there also. The amendment only secured three affirmative votes on the clerical side and three from the laity, while fifteen clergy and thirteen laymen voted against its adoption.

Council adjourned to meet at Biloxi, May 5th, 1905.

Intercessory prayer might be defined as loving our neighbor on our knees.—*Bishop C. H. Brent.*

WESTERN MASSACHUSETTS CONVENTION

Opens With Consideration of Missionary Problems

ASKS GENERAL CONVENTION TO AUTHORIZE THE REVISED BIBLE

THE third annual meeting of the Convention of the Diocese was held on Wednesday, April 27th, in All Saints' Church, Worcester.

Hitherto in the meetings of convention, the delegates have attended only for the day, but this year a departure was made in the holding of a missionary service on the evening preceding the day of the convention. This service was very well attended by the clergy and delegates and Church people of Worcester. The opening address was by the Bishop, who made a strong plea for Missions. The Rev. John C. Brooks delivered a very striking address, full of strong, helpful facts. He spoke of how the Church had been able in many rural districts to answer the needs of the people. The conditions of rural New England, he said, are peculiar. Since the advent of the railroads and the competition from Western farmers, many rural towns had almost gone out of existence, and where once was a flourishing community, with wealth and strong morality, and deep religious feeling, there was now a disheartened, feeble community, untouched by the Church and caring nothing for religion. We have a problem, therefore, to bring the Church to this rural population. The question is rendered more complex by the gradual introduction into these farming districts of large numbers of foreigners of all nationalities. How we shall influence through the Church these rural communities, is a grave missionary problem.

Mr. Brooks went on to say that he felt that this Church was especially fitted to cope with the difficulties and that with a united Diocese, loyal to the Bishop and recognizing its missionary duty to these weaker communities, the end could be readily foreseen.

Mr. Brooks said the Congregationalists have dealt with this matter and have failed. This statement was amply substantiated by facts from the Congregational year book, showing that within the limits of this Diocese, from a total of 245 churches, only 109 showed a gain in membership, while 136 reported a loss. There had been a total gain of only 99 members in the Congregational Church within the past year, for these 245 churches. Mr. Brooks said that these statements were not intended to disparage the work or system of the Congregationalists, but merely to show that the problem to be solved is a hard one and one that needs devotion and effort. He made an appeal for the loyal support of our diocesan mission stations, of which there are some fifteen where faithful priests are laboring under heavy and disheartening odds.

The Rev. A. S. Lloyd, D.D., spoke of the general responsibility resting upon all for the support of missionary work at home and abroad. These missionaries, said Dr. Lloyd, are doing your work; they are your agents, and you are to pay the bill. If any one does not pay his share, some one else must pay that share, and the American spirit of independence should rebel at such a suggestion.

This missionary meeting is the first of its kind, and no doubt will become a permanent custom in the Diocese and one productive of much good.

THE CONVENTION.

On the following morning, Wednesday, the Convention met in All Saints' chapel for the roll call, and immediately after, the Bishop proceeded to the celebration of the Holy Eucharist, wearing the eucharistic vestments. After the celebration he delivered his third annual address, which dealt with the statistics of the year's work, was encouraging, several new mission stations having been opened, several vacant parishes being supplied with rectors, and several debts having been paid or partially reduced. The Bishop stated that at the beginning of June the Rev. Frederick F. Johnson would take the position of diocesan missionary and would have particular charge of the opening and development of new work. This will fill a long felt want, as this Diocese is distinctly a missionary Diocese.

The Convention proceeded, after the Bishop's address to the business of the meeting. The Rev. Elliot White was selected Secretary of the Convention. Mr. Chas. M. Bent was elected Treasurer of the Diocese, and Rufus L. Chase was elected Registrar. Other elections were as follows: Standing Committee: the Rev. Arthur Lawrence, D.D., Rev. John C. Brooks, Rev. T. W. Nickerson, Jr., Rev. Henry B. Washburn; Mr. Alvah Crocker, Mr. Edmund P. Kendrick, Mr. William A. Gallup, Mr. Edward L. Davis.

The Rev. Henry B. Washburn and Mr. Matthew Whittall were elected for five years on the Diocesan Board of Missions.

On the first ballot for Deputies to General Convention, only one was elected, being the Rev. Arthur Lawrence, D.D. After several ballots the final result stood: Rev. Arthur Lawrence, D.D., Rev. John C. Brooks, Rev. Harold Arrowsmith, Rev. Thomas F. Davies, Jr.; Messrs. E. H. Davis, George B. Inches, Chas. Washburn, and H. H. Skinner.

The provisional deputies were the Rev. Messrs. Henry Hague, Louis Zahner, D.D., T. W. Nickerson, Jr., and W. T. Dakin; Messrs. H. M. Bigelow, Wm. A. Gallup, Geo. F. Mills, and Dr. Eugene Bouton.

MISCELLANEOUS BUSINESS.

The committee on the Bishop's House reported that $35,000 was needed and that of this amount $9,000 was already in hand.

The memorial presented by the Diocese of Milwaukee upon Courts of Appeal was referred to the committee on Canons, which reported that while it is advisable that there be courts of appeal, yet this committee does not deem it expedient to bring the matter before Convention at this time. No action was taken by the meeting upon this report.

A canon authorizing the formation of a Sunday School Commission was passed. The Commission will consist of the Bishop and the clerical and three lay members; one of each order to serve one, two, and three years respectively.

It was further voted to establish two funds, one for "Disabled and Infirm clergy," and the other for "Widows and Orphans of Deceased Clergy." These funds will be disbursed by a committee, to be appointed by the Bishop. Various minor changes were made in the canons and in the rules of order.

ASKS FOR THE REVISED BIBLE.

The following resolution was passed:

"*Resolved*, That this Convention respectfully petition General Convention to take such action at its next meeting as will secure to every parish in this Church the permissive use at its public service of the Revised Version of Holy Scripture."

The motion was passed by a close vote.

REPORT OF THE JOINT COMMITTEE ON THE CHANGE OF NAME TO THE GENERAL CONVENTION OF 1904.

AN EXTENDED report, covering thirty printed pages, has been printed for circulation in accordance with the order of the last General Convention. The report proper is as follows:

"The committee on the Change of Name of the Church was appointed by the General Convention of 1901, under the following resolution, viz.:

"*Resolved*, That a Joint Committee be appointed, consisting of five Bishops, five presbyters and five laymen, to take the whole subject of a change of name of this Church into consideration, to ascertain, as far as possible, the mind of Church people in general concerning it, and to make report at the next General Convention with such suggestions as may commend themselves to their judgment.

"The committee respectfully reports the answers to its inquiries from the Dioceses and Missionary Districts, together with a tabulation of those answers, as set forth in Appendix No. 1 to this report.

"In view of these answers, in the judgment of this committee, any change of the name of this Church at this time is inexpedient.

"In answer to the request of the General Convention for suggestions, the members of this committee are allowed to file with this report a statement of their views on the whole subject, either individually or in groups. Appendix No. 2 contains the opinions of such members of the committee as have availed themselves of this permission.

The committee recommends the passage by the General Convention of the following resolution, viz.:

"*Resolved*, That the committtee be discharged from the further consideration of the subject.

"Daniel S. Tuttle,
"John Scarborough,
"George W. Peterkin,
"Cortlandt Whitehead,
"Wm. A. Leonard,
"D. H. Greer,
"G. McC. Fiske,
"Jno. H. Egar,
"S. Scollay Moore,
"B. Talbot Rogers,
"F. A. Lewis,
"D. B. Lyman,
"Jos. Packard,
"A. J. C. Sowdon,
"L. H. Morehouse."

To this report there are two notable appendices.

Appendix No. 1 comprises the resolutions sent by the Joint Committee to the several Dioceses, asking each of the latter "whether it does or does not desire that the name of the Protestant Episcopal Church in the United States of America shall be changed at this time, and if it does so desire, what name it wishes substituted therefor." There follows afterward a tabulated statement of answers received, showing "the vote by Orders in the Dioceses and Missionary Districts named, for and against change, either absolutely or at this time, as reported to the Committee." Since in this table the recommendations concerning change "absolutely or at this time" are mixed together, without showing which are which, the table is not nearly so accurate or useful as that which was printed in *The Living Church Annual* of 1904. There is, next, the alphabetical roll of Dioceses with the action of each and, as far as possible, the vote taken in each upon the several resolutions.

Appendix No. 2 comprises statements of views filed by certain members of the Committee. These statements are made in two groups, both of which comprise only a minority of the Joint

Committee. The first report, signed by Daniel S. Tuttle, George W. Peterkin, David H. Greer, S. Scollay Moore, Francis A. Lewis, Joseph Packard, and Arthur J. C. Sowdon, is wholly unfavorable to any change and is a quite extended argument. The minority group in question state that they "are aware that the unanimous action of the Committee in introducing the element of time into the inquiry has been criticised as going beyond the terms of their instructions." They defend themselves by saying:

"To introduce the question of time into the inquiry seemed not only advisable, but absolutely necessary, if instructions were to be carried out with a view to useful results. If any further argument be needed to strengthen the conclusions reached on this point, it may be found in the Memorial of the Diocese of Milwaukee itself. The very first prayer of this memorial states that "this Diocese of Milwaukee does memorialize and petition for relief on the part of General Convention, by taking such action at the approaching session (1901) of your honorable body as will insure the initial passage and notification to the several Dioceses, in accordance with Articles 8 and 9 of the Constitution of the Protestant Episcopal Church in the United States of America, of an amendment to the said Constitution, and an amendment to the Book of Common Prayer, providing that wherever the words 'Protestant Episcopal Church in the United States of America, shall occur, there shall be substituted the words 'American Catholic Church in the United States,' etc.

"The memorial goes on to pray that if these several amendments shall be adopted in the present session (1901), and finally ratified in the succeeding one (1904), then the necessary changes be made in the Canons."

The signers of this report continue:

"The result, however, undoubtedly shows an overwhelming majority of Dioceses against a change of the name of the Protestant Episcopal Church in the United States of America at this time. It also shows that if the Deputies followed the expressed wishes of their constituents the number of Dioceses voting for a change of name would be less in the General Convention of 1904 than it was in 1886 at Chicago, when the movement seems to have reached high-water mark."

They then argue against any change, at considerable length. Taking the objection that the present name is too long and unwieldy, they observe: "The title suggested by the memorialists contains but two less words than the present one, and even this small difference is only secured by dropping the words 'of America' after the words 'United States.'"

Answering the objection that "the name Protestant Episcopal was an accident—that it crept in like a thief in the night"—they quote from a paper by the Rev. John H. Elliott, D.D., of Washington, showing that the name was in use in Maryland as early as 1666. They express the opinion that the name was originally chosen to show that "The polity of the Church was Episcopal; and it was Protestant distinctively in the sense that it was not Roman Catholic; the word Protestant being used then in precisely the popular sense that it is in use to-day."

They observe that the present name can hardly be considered as a hindrance to growth, since all our growth has been in connection with the name. With respect to the objection that the Catholic character of the Church is obscured in the eyes of other Catholic Communions by the name, it is replied that "our relations with the Old Catholics have not been strained by reason of our title; that in view of the late Pope's denial of the validity of our Orders, a mere change of name is not likely to change the attitude of the See of Rome toward us, and as to the Orthodox Eastern Church, if the stumbling-block to reunion between ourselves and this Oriental body of Christians is our name, why, it may be asked, has the Church of England, which has not the word Protestant in its title, been so long out of communion with the Orthodox Eastern Church?"

With respect to the objection that the term Protestant is negative, it replies, so also are the Ten Commandments and the first vow of the Baptismal covenant. It further argues that the term Protestant is understood as to be applied to the Reformers in all countries of Europe. It next examines the etymology of the word, which is found to be affirmative. Before change can be justified, the opinions are expressed that, first, the demand for it should be well-nigh unanimous. Second, there should be substantial unanimity upon the title to be put in its place. With respect to the name suggested by the memorialists, "The American Catholic Church in the United States," the group reply:

"It is a curious fact that in a series of 'Catholic Papers' published some score of years ago, this title is repudiated, because 'to call our national communion "American Catholic" is to say that she is American and at the same time Universal, which is a contradiction in terms.' With this statement the undersigned are thoroughly in accord."

It is also said in conclusion:

"This paper may not be brought to a conclusion without some reference to a change of title as bearing upon this very subject of Church Unity. It must be evident that if Church unity is to come at all in this country, it must come from a union of the Protestant Churches. There are, it is true, many difficulties to be overcome, many barriers to be passed, before such unity can be attained; but these are as nothing compared with the difficulties and barriers that separate us from Rome."

The signatures to this minority report have already been quoted above.

There is next a brief statement by the Rev. John H. Egar, D.D., in which he expresses the opinion that the name of the Church might best be changed to "The Church in the United States of America."

THE WHITEHEAD GROUP.

The last of the papers bears the signatures of Cortlandt Whitehead, George McClellan Fiske, B. Talbot Rogers, David B. Lyman, and L. H. Morehouse.

They express regret that the Joint Committee should have preferred its request for expression of views by the use of the limitation "at this time," according to which they believe that the mind of the Church in general has not yet been ascertained upon "*the whole subject.*" They disclaim any desire for "hasty, irritating, or uncharitable action," declaring that this is no question of party politics or occasion for ignoring either prejudices or honest convictions on either side. The indications shown "are most abundant that the majority of our Bishops, clergy, and laity are profoundly dissatisfied with our present title, and many apply to it more or less derogatory adjectives. It is perceived that it is a monument of division, and perpetuates memories of which all earnest Christian people would gladly rid themselves and the Christian world. It is a wall of separation on the one hand against our Roman brethren, and on the other differentiates us from our non-Episcopal brethren."

Quoting from the report of the Committee on the subject in the Convention of Pennsylvania at considerable length, they show that even where action looking toward immediate change was voted inexpedient, it was with an apologetic air only, and that the name is held as subservient to the "Catholic character of the Church," which is not questioned. The group in question deny that expediency should be the primary question, but that right should so be understood. Continuing, they observe:

"To us it is a question as to what *our Lord*, the Head of His Church, *wants His Church to be and to do;* what her mission is, in this land and in the world. To us it is inconceivable that that character, that mission, are at all indicated by our present legal title. It is a misnomer, a petty limitation, unsuited alike to the Creed, the duty, and the destiny of the Church. It is to us humiliating that we must be forever measuring our longitude from the Pope of Rome as the meridian, and our polity made disproportionately prominent in the eyes of our fellow Christians at every mention of our name. To us it is absolutely inconceivable that we are put into this land with our great heritage and many privileges and grand opportunities to make as many people as possible *Protestant Episcopalians.* As the title is found inadequate, unwieldy, and an impediment in heathen lands, we believe it should be more and more so regarded in our own land.

"Without at present pressing any new name upon our brethren, we urge the necessity of teaching all who as yet are unconvinced that our present title is *unworthy of our Master.* He has given to His Church no such narrow commission as that title indicates. For the glory of *His* Name we advocate a change in our present designation as soon as our people can be brought to see the overwhelming reasons which should, notwithstanding all objections, prevail." They then make the following practical suggestion: That legislation be enacted to the effect that from and after November 1, 1907, all copies of the Book of Common Prayer printed for this Church shall bear the following inscription upon the title page:

"THE
BOOK OF COMMON PRAYER
AND ADMINISTRATION OF THE SACRAMENTS
AND OTHER RITES AND CEREMONIES
OF THE CHURCH,
ACCORDING TO
THE USE IN THE UNITED STATES OF AMERICA,
TOGETHER WITH
THE PSALTER OR PSALMS OF DAVID."

In regard to this suggestion, they call attention to the fact that "(*a*) It was originally suggested by an eminent presbyter, Deputy from the Diocese of New York to the General Convention of 1886. (Journal, 1886, p. 441.) (*b*) It is substantially in accordance with the resolutions of the Diocese of Albany in response to the question of the Joint Committee on the Name of the Church passed in the year 1902. (Journal of the Diocese of Albany, 1902, pp. 112-115.) (*c*) It is believed that this proposed arrangement will be acceptable to at least a very large section of the Church.

GOD HAS FURNISHED us with constant occasions of bearing one another's burdens. For there is no man living without his failings, no man that is so happy as never to give offence, no man without his load of trouble.—*Selected.*

NO SIN is small. It is a sin against an infinite God, and may have consequences immeasurable. No grain of sand is small in the mechanism of a watch.—*Jeremy Taylor.*

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"*The Church of the Apostolic Days.*
Part I.

By the Rev. ELMER E. LOFSTROM.

THE DESCENT OF THE HOLY SPIRIT.

FOR THE SUNDAY AFTER ASCENSION DAY.

Catechism: XXV. Requirements. Text: St. John xvi. 7.
Scripture: Acts ii. 1-11.

FOR ten days after the Ascension, the apostles obediently waited at Jerusalem for the promise of the Father. On the day of Pentecost the Holy Spirit came with *power,* and they began to *work.*

All things had been made ready. The Master had given them a long training. He had delivered over the Kingdom to them on the last day before His death (St. Luke xxii. 29); after His resurrection He had breathed on them and given them the *authority* of the Holy Ghost (St. John xx. 22, 23); He had given them many final instructions in regard to the Kingdom (Acts i. 2), and had given them "the great Commission" (St. Matt. xxviii. 19, 20). There was only one thing yet to be supplied for successful work. As yet they had only their own human power and strength, which experience had shown was easy to defeat. The Power (δύναμιν) which now came was divine and irresistible, and the work of the Kingdom began.

The coming of the Holy Ghost at this time was like the application of the power to a mill which has been made ready. The machinery was all in place and ready for its work. Only the power was needed to make the wheels and rolls begin to turn. *To the Church the Holy Ghost came as the enabling power.* That is the first and most obvious truth, as chapters i. and ii. are read together.

As we take up the short and graphic account of the coming of that Power, we shall perhaps best understand and teach the lesson by asking:

(1) The meaning of the day.
(2) The meaning of the "wind."
(3) The meaning of the "fire."
(4) The meaning of the "tongues."

(1) The day was Pentecost, the time nine o'clock in the morning, and it was also the first day of the week. There is a certain significance from the day on which this great Gift came, just as it is significant that Jesus rose from the dead on the Feast of First Fruits. On that day, as already related, an unleavened cake was offered before the Lord, which was a type of Jesus, who was without sin (leaven), and on that very day rose from the dead and became the first fruits of them that slept. On this day, fifty days later, on the morrow after the Sabbath (Lev. xxiii. 15-22) two loaves of *leavened* bread were offered in the same way. These loaves, made like their ordinary bread, was an acknowledgment that all the harvest came from God and that He was sustaining them at all times. But much more important than that, it was a prophecy and type of the coming of this Power in the New Covenant by which ordinary men (leavened bread) should be raised to a new life and have a share in God's work of Redemption. In addition to this significant ceremonial, the Jews considered this festival commemorative of the giving of the law at Mount Sinai in the third month after they had been delivered from Egypt. The Holy Spirit coming to direct and rule our hearts and to give us a right judgment in all things (see collects, pp. 143, 177 in P. B.), is a fulfilment of the prophecy of Jeremiah (xxxi. 33): "I will put My law in their inward parts, and in their heart I will write it; and I will be their God and they shall be My people." And this was there distinctively said to be the new Covenant, unlike the old. So that it appears that *both the old and new Covenants were given on the same day of the year.*

(2) The Wind. The first evidence that morning of the coming of the Holy Spirit was a sound as of a "rushing, mighty wind." This was heard not only by the disciples assembled in the upper room, but throughout the city. Verse 6 reads in R. V.: "This sound was heard." No one symbol can describe the work of the Spirit. Each symbol can contribute something, however, to our understanding of Him, who is much more than the sum of all the symbols of Him. Be it remembered always that the words here applied were symbols. He appeared "like unto" these, but He is not fire, nor wind, nor tongues. The symbol of the wind was used also by Jesus of the new birth of the Spirit (St. John iii. 8). The Holy Spirit is as mysterious as the wind, or air which pervades everything. The wind cannot be seen, but its effects are apparent. While there is scarcely a limit to the possibilities of its power, it may be but a gentle, cooling breeze. The wind must make itself manifest by means of material more apparent to the senses than itself. So likewise the Holy Spirit uses men as the instruments by which He works.

(3) The fire. St. John the Baptist had said that Jesus would baptize his disciples "with the Holy Ghost and with fire" (St. Matt. iii. 11). The promise was now fulfilled. There came into the room with the sound of the mighty wind, a visible Something "like as of fire," which, parting asunder into "tongues," came and sat upon each of them. Fire is even more mysterious than wind or breath. It is immaterial itself, yet has a strange power over the material. It destroys much, but separates and purifies some things, purging them of all dross as in the familiar simile of the silver and gold, "tried and purified seven times in the fire." It cleans, transforms, and changes things by its strange power, and that which passes the fire is abiding and permanent (I. Cor. iii. 12-17).

(4) The Tongues. The tongues of fire appearing upon their heads were a further symbol of the work of the Holy Spirit. Not their own tongues but these used by the Spirit, purged as Isaiah's had been (vi. 7), would be powerful in the work of the Kingdom; a symbol, moreover of peace and persuading, not of strife and warfare. The fiery, flaming sword which barred the gate to Eden, can be overcome by the fiery tongues. Men are to be won by inspired tongues, not driven by force into the Kingdom. This symbol of the tongues was more than a symbol, for their own tongues showed a strange power as a result of the advent of the Spirit. "They began to speak with other tongues as the Spirit gave them utterance." There has been much speculation as to what is meant by this. The simplest explanation seems the best. It was evidently the speakers, not the hearers, upon whom the miracle was wrought. They spake "as the Spirit gave them utterance," and the multitude heard, first a confusion of tongues which seemed as the babel of drunken men, but as they listened, they distinguished and heard in their own language or dialect, of "the mighty works of God." The abuse of the gift at Corinth came from using it where not needed (I. Cor. xiv.). The Church has given us her explanation of it in the Proper Preface for Whitsunday (P. B. 233), and it seems to agree with the account here, better than does any other explanation. The gift of languages at that time was an evident sign of the power altogether beyond their own with which they were then endowed. They were the instruments, the Holy Spirit the Worker. It was also a prophecy of the future. The work of the Church was not to be confined to one nation or country, but all nations and languages are to hear in their own tongue the Good News of a Saviour's love.

There is a striking *missionary lesson* here. With the ability to declare to men of divers languages their message, the apostles did not fail to recognize and accept the responsibility. To-day we have the ability to reach every part of the world and every race of the human family. Can we plead any excuse for not using it? The Holy Spirit still supplies the *power,* but He uses human instruments by which to apply it.

A THOUGHT.

OPTICS reveal to us that all existing objects perpetually project their respective images upon the atmosphere. It is the reflection of these rays upon the retina of the eye that we call vision. Daguerre discovered the possibility of fixing this spectre or shape, transmitted on the rays of light, by actinic force decomposing the molecules of the sensitized plate exposed to their action. Just as truly, just as surely, do we project our moral images on the social atmosphere to have them repeated in the cameras of other beings. Our spiritual and physical forces have actinic power to transform our individualities into the lives of others. This psychological photography was revealed long ago by Daguerrean Homer:

"The wise new prudence from the wise acquire,
And one brave hero fans another's fire."

To reinforce Arian with Semitic: "He that walketh with wise men shall be wise; but the companion of fools shall be destroyed."

J. H. T.

THE BENEFIT we receive must be rendered again, line for line, cent for cent, deed for deed, to somebody. Beware of too much good staying in your hand. It will fast corrupt. Pay it away in some sort.—*Emerson.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE CHURCH AND THE NEGRO.

To the Editor of The Living Church:

LET me thank you for your timely article in the issue of this date, on "The Church and the Negro." The care and wisdom displayed in its composition should demand equal care from those who may read and criticize it.

We, down here among the negroes, have showed great lack of wisdom, at times, in dealing with this question, but we have acquired much knowledge, and that knowledge is *ours*—sometimes I think it is ours only.

Let me suggest one or two things that make still more plain to me the soundness of your position.

You say: "It is greatly to be desired that the religious side of it (this question) alone shall be considered in General Convention." How is it possible so to limit this proposed discussion if the question at issue is to be dealt with fully?

To the vast majority of negroes outside the Church, and to many in it, religion is *less a moral than a social* matter. Now this is one of the things we *know*. It is knowledge, too, that is common to all who spend many years in close touch with the negro.

To grant the request of the "Church Workers Among Colored People" at this time, must inevitably lead to one, or both, of two disastrous results; the first, most likely; the second, without doubt. These two are schism, and a definite continuance in the standard with which the majority is at present satisfied.

The North and South, as one, has waked up, in the last few years, to find itself disappointed in the work it has been doing for the colored people in the last forty years. Consequently, neither the one nor the other has the patience or the wisdom to handle such a movement as the granting the request "Church Workers" would mean at this time.

Now, God forbid that I should say one word to hinder any good work among these my colored friends and brethren, to whom I have given many of the best years of my ministry, but now is a time to speak, when such vital interests are at stake.

When I said above that the average negro's religion is a *social* matter, I meant to be understood that the word is used in its widest sense and in no way applies to the white people; all the same, here is where the impulse to schism will come in, and this will be not only opportunity, but everything to fasten this ambition for autonomy and independence.

As to the second result to be expected: Cut loose, as you yourself foresee, from much of the fostering care now bestowed upon them, what will remain to help our colored friends to a proper standard for themselves?

The negro *as a race has never accepted the white man's standard of morality.*

This is so absolutely true of them *as a race,* that there is no room for contradiction, down here among them. It took the white peoples of the world many, many centuries to work up to a definite standard of morals for themselves, and it was accomplished through the leaven of Christianity only. For, however many white individuals fall short personally, the white peoples of the civilized world accept and defend the standard.

The negro race started out "after freedom"—as they put it here—with the low grade of personal morals fostered upon them by unpropitious circumstances, and as a race it has not risen above it, however many individuals may have done so.

And how could it?

We have seen individuals among this people glorify themselves by attainments; but of the race we have expected the impossible. The work of a score of centuries may not be crowded into a score of years.

We must have a broader charity for this people, and the negro must have a more stedfast patience. The step proposed, as proposed, would be his ruin.

I am, yours truly,

D. Watson Winn.

St. Simon's Mills, Ga., April 23, 1904.

THE APOSTOLATE OF SS. PAUL AND BARNABAS.

To the Editor of The Living Church:

WITH your kind permission, I would like to say a few more words in regard to the consecration of Barnabas and Saul to the Apostolic office, as recorded by St. Luke in Acts xiii. 1-3, and then, so far as I am concerned, the controversy ends.

In regard to one question, the Rev. L. P. Holmes and I agree, and perhaps all other orthodox Christians: that Saul was converted to the Christian faith in a miraculous manner, and called direct by Christ to the Apostleship, so that he could say to the Galatians, "Paul, an apostle (not of men, neither by men, but by Jesus Christ, and God the Father)." On one other point Mr. Holmes and I agree, that SS. Paul and Barnabas exercised the office of the Apostolate by Divine command, before the event recorded by St. Luke in the 13th chapter of the book of Acts. To this truth Holy Scripture seems to bear witness, beyond dispute. Hence I accept it as a fact. Just why this was the case with Barnabas, we do not know, because it has not been revealed to us. Doubtless there was a good reason well known to the Apostles and to the Apostolic Church. In regard to St. Paul we understand the reason why.

The Rev. Mr. Holmes assumes that on account of the wonderful manner in which Saul was converted, and his direct call by the Son of God to the Apostleship of the Gentiles, that he did not need ordination, or consecration by human hands. He then quotes a number of eminent names in support of his position. But after all, the question in my mind is, not, What saith the Scribes? but, What saith God the Holy Ghost?

That Mr. Holmes is in good company with Bishop Taylor, Lightfoot, and other similar names, I freely admit. Unfortunately the whole apostolic college seemed to have held the same view. Hence they permitted Paul and Barnabas to exercise the office of an Apostle without ordination, or consecration, because, under the circumstances, they deemed it to be not necessary. But God the Holy Ghost thought otherwise and would not permit it. As the Apostles had failed in their duty in this regard, the Holy Spirit ignored the Apostles, and said to certain "prophets and teachers at Antioch," "Separate me Barnabas and Saul for the work whereunto I have called them." Now what was that work? Was it not the work of the Apostolate? It was either that or nothing. To "separate" them for this work must mean to ordain or consecrate by the imposition of hands. And how did these "prophets and teachers at Antioch" *separate* Barnabas and Saul for this work? It was by fasting, prayer, solemn Eucharist, and the laying on of hands. If this is not ordination, then in the name of reason, what is it? We certainly have here all the essentials of ordination, with God speaking and acting directly through chosen representatives.

The truth taught the Church for all time in this event, by God the Holy Ghost, is, that no matter how wonderfully a man may be converted, or chosen and called by God to the work of the ministry, he must not exercise ministerial functions without being ordained or consecrated by lawful authority. If Barnabas and Paul might exercise ministerial functions on the strength of a Divine call, without lawful ordination, then where shall we draw the line? The late Dwight L. Moody claimed such a Divine call to the work of the ministry, and denied that any form of ordination by anybody was necessary for him.

John Alexander Dowie and Mrs. Eddy make the same claim. Shall we admit their claim to the Apostleship, or work of the ministry, upon the strength of their claim to be Divinely called to this work? If not, why not? Once admit that Paul and Barnabas could exercise the Apostolic office without lawful ordination, then why not others? In that case we have confusion worse confounded, and ecclesiastical anarchy in the Catholic Church, equal to that found in Protestantism.

I cannot accept the opinion of my dear brother, the Rev. L. P. Holmes, and other learned scribes and doctors of the Church, concerning the Apostolate of SS. Paul and Barnabas. I very much prefer the testimony of God the Holy Ghost, and His inspired servant, St. Luke the Evangelist; and they differ with many of the learned scribes and profound theologians of these modern times.

Thomas Hines.

[The discussion of this subject is now at an end.—Editor L. C.]

"THE CHURCH STANDARD" ON THE NAME REPORT.

To the Editor of The Living Church:

THE amiability of the editor of *The Church Standard* seems to have been taxed by the publication of the Report of the Committee on the Change of Name. That has been one of the

curiosities of the whole discussion, that those who oppose the change of name, seem for some occult reason to be irritated and angry—*why*, we have never been able to understand. In the early stages of the discussion, many kindly and reasonable remarks were made by the learned editor of *The Church Standard*, in which he clearly ranged himself on the side of those who believed the present name to be distinctly misleading and inadequate, and the editor even outlined a course of procedure, very properly saying, what we all agree with, that no change should be made without virtual unanimity, or at least without the vote of a very large majority of all our people.

That has been the thought and purpose throughout, of those who favored a change. From the tone of his present criticisms, however, one would almost imagine that it was a *disreputable* thing to have any other opinion than that which is bitterly opposed to the change of name. And the editor of *The Church Standard* finds that he has no room for any of the statements of the members of the Committee except that which is longest and occupies most space, and which is bitterly opposed to the change of name; whereas another statement signed by five members of the Committee also gives reasons for their position, and is largely composed of words taken from the report made to the Pennsylvania Convention, for which the editor was no doubt largely responsible, but which gave utterance to the very remarkable logic: (1) This Church is truly Catholic; (2) It is so considered more and more widely; therefore (3) Let us insist upon calling it "Protestant Episcopal." It could certainly do no harm to re-print a statement which would give larger circulation to the really admirable report made to the Convention of the Diocese of Pennsylvania.

With regard to his advice that if anyone *dares* to move that the Title Page of the Prayer Book be altered, the matter be summarily laid on the table, I think something ought certainly to be said. I resent the slur that is so often cast upon that proposition, that it is bringing in a change of name by *indirection*. That is simply impossible and absurd, for there can be no change of name until there *is* a change of name, authoritative and ordered. And it is not a question of "omitting Protestant Episcopal" from the title page, but of making the Prayer Book non-sectarian, in order that the approach of our denominational brethren may be made all the easier. It is narrow-minded on the part of anyone to characterize that movement as a method of indirection. Long years ago, Bishop Coxe of Western New York made such a proposition in the House of Bishops, which was seconded by the Bishop of Pittsburgh, that the Prayer Book might be made absolutely the heritage of all English-speaking Christians, like the authorized version of the Scriptures; that there should be no *mark of proprietorship* on that book at all. It seems so strange that men of intelligence should be so ready to put the worst construction on everything, and to refuse to do anything to help the very cause of which they call themselves the champions, that is, breaking down barriers, and making this Church more and more approachable by our English-speaking Christians of the various denominations. Judging by the *Standard's* comments, any discussion of the matter is to be looked upon as somewhat disgraceful. The matter, however, will continue to be discussed.

GEORGE R. ANDERSON.

AS TO THE AMERICAN NAME.

WE THINK some Canadians exercise themselves unnecessarily over the appropriation by the people of the United States of the name "American." They are Americans in the same sense as the French are Europeans, and Canadians are Americans in the same sense. The French or the Germans do not call themselves "Europeans," because they have distinctive national names of their own, just as Canadians have their own distinctive name. All the world knows that they are Europeans and they have no need to affirm the fact. All the world in like manner knows that in a geographical sense Canadians are Americans. If the people of the United States call themselves Americans it is not because they want to suppress any strictly national name by which they might be called, but simply because they have no strictly national name available for use. Had their country been called Columbia, for example, they would undoubtedly have called themselves "Columbians." Of course, the use of the name "Americans" may look like an assumption of continental ownership, but as it did not originate in any such assumption and does not rest on any such feeling to-day, we think Canadians may possess their souls in peace and be thankful that they are not obliged to borrow a name from the continent.—*Montreal Star.*

THE HEART holds one passion at a time; it may be love, ambition, friendship, revenge, or benevolence, but among passions as among people one must govern.—*Elizabeth Stuart Phelps.*

ASCENSION DAY.

FROM THE CONCILIAR ADDRESS OF THE BISHOP OF WESTERN NEW YORK. 1903.

I MUST pause here for a word of counsel touching that beautiful Holy day, Ascension Day. The reverend clergy of this Diocese, I know, are instant in season and out of season in their urgency upon their flocks to commemorate that wonderful festival by attendance at divine worship. But alas! what a meagre result here—as elsewhere throughout the land. A few devoted women, some Damaris and others with her, and one Dyonisius, clustered together with reverent mien and thankful hearts at an early celebration of the Holy Eucharist. But the wonted roar of traffic, and the resounding tread of mankind on their way to the marts of business and speculation, obtrude upon the calm of the House of God, and almost drown the *sursum corda* and the awful words of consecration that give such mystic beauty and sanctity to the Divine Sacrament of the altar.

The logic among our Churchmen, which leads them to turn their backs upon and neglect the observance of the feast of the Ascension, I never have been able to comprehend. That closing day of our Lord's bodily life on the earth was the completion of that wondrous miracle of the ages—the Incarnation. Why should not the finishing day of Redemption's work be equally precious with that on which humanity and Divinity were knitted together? Why should not the ascent to the God's glory and adoration in the heavens be equally glorious and thrilling to our hearts with the descent to the man's life amid the sons of men?

We rejoice that in our time the custom has been born which closes exchanges and banks and wholesale places of business and many a minor shop on the Saviour's birthday and on His deathday. We are happy, too, that many Christians of other names are moving their people to an honoring and a commemoration of the hallowed days which are linked to these momentous events in the life of the God-man among us. But the event which opened the doors of heaven to man—which elevated human nature to the abode of angels and the triune God—which finally consummated the restoration of a lost race, that is apparently little apprehended and wholly disregarded in those quarters—nay, by our privileged selves who are members of this uncorrupt Branch of Christ's Catholic Church. I am informed that in many parts of our land that very honorable fraternity, the Knights Templar, on Ascension Day gathers its members under the roof of God's House, and amid swelling anthems, and with swords drawn from the scabbard and lifted on high during the recital of the Catholic Creed of Nicaea proclaim their faith in and their self-surrendered allegiance to their risen and ascended Master and King. Is not such an example of a body which is semi-religious in its character, worthy the imitation of every man of us who is signed with the sign of the Cross, and who made the same confession and profession at the font when the hallowed dew of Baptism sparkled on the brow? Brethren of the laity here present, I address you, and through you all who kneel at our altars—will you not aim to show your thankfulness at the yearly return of that great feast-day to the Redeeming Lord of your life for His Ascension on high which completed and determined man's hope of heaven and of an endless life, by seeking His Temple, and there offering Him prayer and service, sacrifice and praise—a fitting memorial for that His unspeakable gift.

IT IS A SIGN that the soul is living in God if it maintain calmness within through the consciousness of His presence, while working for Him in active ministrations. Such restfulness will show itself in the commonest ways: in doing common duties at the right time, in preserving a sweetness and evenness of temper in the midst of ordinary interruptions and disturbances, in walking to and fro quietly on the day's varied errands, in speaking gentle words, in sweetly meeting unexpected calls. A calm, restful temper grows as self is learning to lose itself in God. Such grace tells gradually on the daily life; even the minutest detail may be brought under the power of God, and carried out in union with Him.—*Selected.*

MEN MUST be humanized before they can be spiritualized. If I could get a man out of a public-house and induce him to admire beautiful pictures, the lovely color of a butterfly's wing, or the wonderful mechanism of a shell, then I should have a much better chance of taking that man by the arm and leading him to the House of God.—*Dean Hole.*

Literary

Sunday School Literature.

The Pedagogical Bible School. A Scientific Study of the Sunday School, with Chief Reference to the Curriculum. By S. B. Haslett, Ph.D. Introduction by G. Stanly Hall, LL.D. Cloth, 5½ x 8¼. 381 pp. F. H. Revell Co. Price, $1.25 net.

This book is what it claims to be—"A Scientific Study." It is a study of the most important question in the religious world to-day, namely: How shall we train the children in Christian knowledge? For if the children are left untrained, there will soon be neither a Christian Church nor a Christian Religion left on the earth. Moreover, the book is in itself an exceedingly able and valuable study.

The words of the Introduction by Dr. Hall voice our own opinion: "While I cannot say that I agree with Dr. Haslett in all points, I do believe that the spirit and method of his work make a noteworthy advance in Sunday School work and are emphatic protests against many abuses and anti-pedagogical methods now widely in use. The writer takes the standpoint of the religious and moral nature and needs of the child; he has studied the Sunday School and its literature for years with great diligence, and has here written a book sure to benefit all Sunday School workers, who read it."

The volume is divided into three sections. Part I. is historical; giving a brief summary of the Hebrew, the early Christian, and the modern methods of religious instruction. Part II. is devoted to individual development, with special reference to child growth. Part III. discussess the problem of fitting the curriculum to the child.

Part II. is a section of great interest, presenting, as it does, the different stages in the development of the child, from the standpoint of psychology and religion. The larger portion of this subject (which occupies over one-third of the book), is devoted to a painstaking study of the period of adolescence, the most neglected, the least understood, and the most important period in the life of the child.

At a recent gathering of clergy in a Western Convocation, one of the members spoke of the "strange and unaccountable changes that had recently come over his son (a boy of fifteen), and of the new tendencies and alarming habits he was developing." Yet the really strange thing about the matter was the father's ignorance, and the fact that he who should have been the instructor of his Sunday School teachers, did not himself know anything of the peculiar tendencies and dangerous temptations which are common to the period of early adolescence.

The concluding study, Fitting the Curriculum to the Child, is the most practical and the most valuable part of the volume. For having already shown the mental characteristics and needs of the pupil at each stage of his development, the author now presents the kind of lesson-material and lesson-method best suited to each stage of development, gives valuable aid in organizing the lesson material, and also gives real assistance to the teacher in presenting the lesson. Very timely, too, are the sections which indicate the pedagogical order of the Bible books, and suggest passages adapted to the various grades of the Sunday School.

Two of the subjects treated in Chapter XII. are "The Symbolic and Ritualistic" in the Bible School instruction, and "The Place of a Doctrinal Catechism in the Bible School." For the educational value of ritual, Dr. Haslett has a high regard, but for anything that looks like a dogmatic catechism he has but small use. True, he does present seven reasons for a doctrinal catechism; but follows them with fifteen reasons for not having it. The first reason of his fifteen is: "The use of doctrinal catechisms in which the children *are required to blindly memorize questions and answers* violates the fundamentals of education," etc. The words we have put in italics prove, as do most of the other fourteen reasons, that what Dr. Haslett is contending against is not the right use of doctrinal catechisms, but their abuse, which every educator knows is only too frequent. The above is the only partisan argument we notice in the book.

The volume is one that ought to be in the hands of the members of diocesan Sunday School Commissions, of every man who attempts to write text books for the Sunday School, lessons for children, or "helps" for teachers. It will prove a valuable aid also to the Sunday School teacher who already knows the rudiments of child nature and pedagogical method. Above all, it will prove a valuable text book to every clergyman who realizes his pastoral responsibility. The Lambeth Conference of 1888 said: "The instruction of Sunday School teachers ought to be regarded as an indispensable part of the parish work of a parish priest." Certainly if the next generation is to be Christian, there must be not only an educated ministry, but an *educating* ministry, *i.e.*, a ministry of educators. And this is the Bible conception of the ministry, as anyone can see who will take the trouble to follow through the New Testament the different words translated "to teach."

Alford A. Butler.

The Teachings of Jesus Christ. Christian Ethics for Boys and Girls. Sunday School Commission, Diocese of New York. Part I., 15 cts.; Part II., 10 cts. Milwaukee: The Young Churchman Co.

The Life of Jesus Christ the Messiah. Senior Historical Course. For children from 14 to 18. Part I., 10 cts.; Part II., 10 cts. Same Editors and Publishers.

Teachers' Notes on St. Paul and the First Christian Missionaries. Same Editors and Publishers. Part I., 25 cts.; Part II., 25 cts.

The Making of the Bible. An Historical Manual for Children over 11 years. By the Rev. W. W. Smith. Price, 12 cts. Published by the author.

Not long ago we had occasion to commend some of the first lesson books of the New York Sunday School Commission, and at that time we expressed the hope that it would go on to complete the different series so helpfully begun. The above named publications continue to add to courses of study already in use, and are of the same standard of merit.

The Teachings of Jesus Christ is intended to follow the Junior Historical Course on the Life of Christ. It is a well planned and well executed piece of work. It lays a good foundation for further study of Christian Ethics, probably the most needed, and most neglected study in this land of free schools, free shotguns, and free lynchings. Its method requires both oral and written answers, as do all the books of the series. We are glad to note at the teacher's end of the book a "lesson story," which is a concrete and practical illustration of the Christian virtue set forth in the lesson. Indeed the lessons themselves are all based, not on ethical statements, but on the individual conduct of Christ's contemporaries and His teaching thereon.

The limitation of the series is plainly seen in Part II., which considers "What God is to us, and what we owe to Him." Christian ethics is larger than individual or social ethics. It concerns a soul's conduct as a member of Christ, as a covenant child of God, as a spiritual inheritor of sacramental life in "The Church of the Living God." Yet if the series contains any application of Christian ethics to this highest and holiest of human relations, we have failed to find it.

The Life of Jesus Christ the Messiah is an advanced course on the Life of Our Lord, founded on the work already done on the same subject in the Junior course, and follows the same excellent methods as the preparatory book. Yet, something more than good methods is needed in a series of lessons for Church children. If the Life and teachings of Christ inculcate no doctrines except those which are common to all Christians, then it is the duty of the Church to cease to exist. But if the distinctive doctrines of the Church are founded on Christ's words and works, then it is her duty to teach them to her children. The Commission may consider it a mark of merit that a text book is usable in any denomination, but we must think and write otherwise.

Teachers' Notes on St. Paul and the First Christian Missionaries fills a most important gap. No clergyman can have any idea of what is being taught in his Sunday School unless, by regular teachers' meetings or teachers' helps, he provides his fellow-workers with the historical and doctrinal information which most of them so greatly need. The manual is well written, and on the level of the average teacher's understanding and experience.

The Making of the Bible is a special course and a much-needed one. It combines lessons for the pupils with a condensed series of teacher's helps on the same. The helps are accurate and to the point, as is all the editor's work; but we greatly fear that he over-rates the ability of the average teacher. Condensed statements, which are most suggestive to a well-informed instructor, mean little to the ordinary teacher.

We have commended the above books, and the series to which they belong, because we believe that they stand at the head of our own Church lesson books. Yet we have not failed to notice some important omissions. The great fact that Christ founded a Kingdom on the earth, and that a very large part of His teaching is on the spiritual laws of that Kingdom, finds no place in this series. A denominational Harmony (Stevens and Burton's) does not hesitate to entitle one of its chapters, "The Organization of the Kingdom," but the corresponding chapter in this series of Church lessons is named "The Mission of the Twelve Apostles," or "A Missionary Journey." Each lesson book on the Life of Christ contains an accurate and helpful "Chronological Index," which also shows the relation of each event to the *place* where it occurred. This is followed by a brief summary of "the chief divisions" of Christ's Ministry in its relation to the *people; i.e.*, "The year of Obscurity, of Popularity, and of Opposition"; but the fact that the events of Christ's Ministry also had a relation to "The Kingdom of God" is conspicuous by its absence.

A town-meeting has never yet composed a hymn, and a fifteen-membered committee cannot prepare a text book that teaches definite and positive doctrines. For every committeeman has the right to strike out whatever is objectionable to himself, and nobody is responsible for the theologically colorless residuum.

Alford A. Butler.

The Family Fireside

AVE MARIA.

Virgin with the deep brown eyes,
True and tender, sweetly wise,
Gazing off into the blue,
Soul and body thrilled anew,
Blessed Mother Mary.

Thy dear gentle hands have pressed
Our Redeemer to thy breast,
Tended, nourished Him whom we
Now adore on bended knee,
Thou pure Mother Mary.

By all generations blessed,
Joy and grief together pressed
On thy heart, and motherhood
Face to face with Godhead stood,
Holy Mother Mary.

Since the Son of God came down,
And thy head received thy crown,
Motherhood shall ever be
Bound with heaven eternally,
Blessed Mother Mary.

FLORENCE TICKNOR.

ATTIC NOTES.

By Mary Foster Snyder.

THE attic is frequently the most despised or neglected apartment in the house, yet if light and roomy, and capable of being well heated and ventilated, its possibilities in both summer and winter may be both varied and delightful.

For a student or literary worker, to whom both quiet and solitude are so often highly essential, it is frequently a veritable *sanctum sanctorum*, remote, as no other portion of the average home can well be, from disturbance either by sound or interruption. For convenience in housekeeping it is also highly desirable, and if divided into several pleasant rooms some of them are quite certain to be thankfully utilized as sleeping apartments from time to time throughout the year. When so much can be said in its favor, it behooves the up-to-date home-maker, who is either building, buying, or renting a house, to make sure that an attic is one of its appurtenances, and that said attic is of desirable size, and in possession of all necessary equipments to satisfy the tastes and requirements of the individual members of the family.

The size and number of the rooms must be determined by the attic's dimensions, and in planning them it should not be forgotten that a large space for the landing at the head of the stairs is very essential. This space may be conveniently and pleasingly utilized. Neat shelves, stained or painted to match the woodwork, may be placed around the walls, and will be found the most desirable of all places for the host of good magazines which accumulate in every household, and when such generous space is permitted, these may be so arranged that any number will be found easy of access when it becomes desirable to refer to it. Various other articles as well may be conveniently placed upon such shelves, and as very little dust gathers in the average attic, they may be kept clean and in good order with comparatively little trouble. A couple of comfortable armchairs and a small table may be placed conveniently near the magazine shelves, and with the addition of two or three small rugs upon the stained or painted floor, this space, so generally regarded as useless, may be converted into a pretty and cozy little reading room.

A convenient attic will contain a trunk room or store room, at least two rooms to be used as bedrooms if necessary, and a large room which may be put to manifold uses. For quilting, stretching curtains in winter, and other work wanted quite out of the way, this latter apartment will be found very desirable. If preferred, it may be made into a charming tea room or the most delightful of dens or studies. Frequently it is used as a billiard room, or for afternoon functions of various kinds when it is desirable not to have the lower portion of the house upset with card tables or by thimble parties, etc. When used for entertaining very extensively, the attic is often quite as elaborately and handsomely finished as the lower apartments.

Expense is quite unneccessary, however, in the making of a delightful attic. The walls and ceiling should be plastered, and hung with bright, pretty paper or delicately tinted. The rooms should be well-floored, and oiled, stained, or painted in some pretty, serviceable color, and the woodwork finished to match.

Too often in renting a house in spring or summer one forgets to look forward to the cold, dark days of winter, and the dim, airy rooms so delightful during the heated term, prove draughty, cold, and gloomy, when warmth and sunshine are all essential. In no portion of the house are the arrangements for heating and light so apt to be overlooked as in the attic, yet both are essential here at times as much as in other parts of the house. Every room (unless one excepts the store room) should be provided with a radiator or register; failing either of these, the partitions of the rooms should be so arranged that the chimneys are not made inaccessible. An open fire-place will generally be found possible in an attic study, and adds immensely to the comfort and beauty of such a room. If the rooms are to be heated with gas, more than one bracket will be required, and in moderately-priced houses it is truly astonishing how few attics are provided with gas at all; arrangements for lighting being as a rule most inadequate. A bracket or electric bulb at the head of the staircase is most essential, and one or more in each of the other rooms. The stairway should be sufficiently wide to admit of the necessary furniture being taken up or down, and the steps should be shallow and broad, to be easy of ascent. As an attic staircase is usually enclosed, a wide window at the head or turn of the stairs is very desirable to ensure sufficient light. Each of the rooms should possess one or more pleasant windows to afford an abundance of fresh air and light. Airy muslin curtains are generally all that is required at these attic windows, unless the rooms are used as sleeping apartments.

The housekeeper and home-maker who has become accustomed to a pleasant, convenient attic will rarely be tempted to live in a house without one. Much may be done to improve an undesirable one. If light and ventilation have been badly arranged for, it is usually possible to have more windows provided. Pretty, inexpensive lamps may be used for illuminating, and where no other means of heat seem possible, the excellent and pretty oil and gas stoves now on the market will afford all the warmth desirable.

In lighting one up and down attic stairs, or indeed any other stairs, lamps are highly dangerous, and should be strictly tabooed. A stumble or a mis-step may cause an explosion, with probably fatal or otherwise most disastrous results. A wax candle in a light candlestick, is convenient, easy to handle, and perfectly safe.

THE BRIDE AND THE BROILERS.

By Julia Harris Bull.

ALTHOUGH Letitia had given several little dinners since attaining the dignity of wifehood, which friends fortunate enough to be asked, had pronounced delightful, still in spite of the fact that her guests had been prolific in praise of both menu and appointments, she had never been quite satisfied with the result. She fully appreciated that her culinary efforts, even with the assistance of Bridget, a "plain cook" in more senses than one, were not up to the standard which she had set for herself, in one important particular at least. And that was none other than the "piece de resistance" upon her bill of fare. The roast was never just right. Instead of being "done to a turn," Bridget always managed to get it either overdone or underdone, "burnt or raw!" Letitia declared. And yet when relating her woes on this point to older housekeepers, the only suggestion vouchsafed her on the subject of basting, the temperature of the oven, etc., was "to use her judgment."

"Oh! why, when I am asking for information, will people put me off with that tiresome remark?" cried Letitia. "How can a bride be expected, in the first few months of housekeeping, to use what she has not had time to acquire? They say experience is the best teacher, but I am getting so tired of the hard knocks she administers, while she is trying to pound things into my head." So while her judgment was taking time to grow, Letitia decided that her next little entertainment should be a very informal affair indeed, a luncheon instead of a dinner, which would obviate the necessity of having a roast at all. She would have broiled chickens, especially as Bridget had assured her on several occasions that she was "just grand at broiling chickens."

After inviting her guests and planning her menu, our little

bride set out to select and purchase the chickens, with the intention of being very circumspect indeed. Remembering a parting injunction given her, before launching upon the sea of domestic difficulties, by a dear old lady, a friend of her mother's, never to buy dead chickens, but to be sure and buy live ones whenever she wanted any, Letitia scorned to make her purchase at the meat market in her neighborhood, where she had often seen chickens, already plucked and dressed, hung temptingly for sale. Instead she wended her way to the city market, several miles distant from her home. Here she picked her way daintily along, among farmers' wagons and fruit stalls, until she reached an array of chicken coops, filled with crowing cocks and clucking hens. She went from coop to coop, asking the price of broilers, finally deciding to purchase from the lowest bidder. Just as she was about to conclude her bargain, Letitia was accosted by a farmer, who said:

"Excuse me, madam, but I've been watching you, and you seem such a nice lady that I don't want to see you put upon. Don't buy those hens. They are old and tough. If you are willing, I will go with you and help you pick out some tender young ones."

Letitia, although somewhat startled at being addressed by a perfect stranger, felt that whatever judgment she lacked in regard to the selection of chickens, she made up in intuition when it came to reading character, so she at once concluded that this must be an honest man. To make "assurance doubly sure," however, she asked a "butter and egg" woman, to whom he nodded, as they walked along, whether she knew if this man were a good judge of chickens.

"Oh, yes!" said the woman. "I've known him for years. He is an old farmer and knows all about chickens."

So, feeling fully reassured, Letitia, accompanied by her new-found friend, went from place to place, until four spring chickens were at last discovered which met with his approval. Letitia, taking his judgment as final, agreed to the price asked, and paid for her purchase. To her consternation, however, the chicken vender seized the chickens by the legs, and taking one pair in each hand, held them out to her.

"What do you mean?" asked Letitia; "can't you deliver them at my house?"

"No," said the chicken man, "I've no one to send. You will have to carry them home yourself."

Horrorstruck at the thought of carrying four squawking birds through the streets, Letitia stood speechless for a moment, and then a happy thought flashed upon her that the vegetable vender whom she occasionally patronized, might take pity on her in her dilemma, and send the chickens home for her, together with the fruit and vegetables she intended ordering. So she hurried to the vegetable stall, made her purchases, and found to her joy that the vegetable dealer was willing to deliver the chickens with the rest of her order. So Letitia retraced her steps, and arranged with the old farmer who had proved such a friend in need, to have him carry the four chickens to the vegetable stall. Thanking him for his assistance, she left the market with a light heart.

It was such a beautiful summer morning, that instead of returning home immediately, Letitia proceeded to pay several morning visits. Upon arriving home at noon, what was her astonishment to find her recent investment in live stock running about the back yard, to the great detriment of her pet flower beds. Bridget explained that she had cut the strings that tied the chickens' legs, because she was so sorry for the poor things. While this humanitarian view of the case readily appealed to Letitia's sympathies, she realized that her troubles in the poultry line were not yet at an end, when she found that this tender-heartedness of Bridget's proved an insurmountable obstacle in the way of her catching and killing the chickens. Fortunately, just at this juncture, her husband came home to luncheon.

"Oh! Lodowick!" cried Letitia, "do kill those chickens! I bought them for the luncheon I am giving to-morrow, never dreaming for a moment that four such innocent-looking birds would prove white elephants on my hands."

Now, Lodowick had never killed a chicken in his life; but when he saw, with dismay, the havoc that was fast being wrought in his wife's cherished flower garden, he seized a hatchet, vowing that those fiendish fowl should die, if it took him all day to accomplish the deed. When, after a hot pursuit over beds and bushes, the chickens were finally captured and duly beheaded by the panting and breathless spouse, Letitia heaved a sigh of relief to think that those chickens were actually dead at last. But at this stage of the proceedings her complacency was again disturbed, by Bridget's announcing that she had never pulled a feather out of any bird in her life and, what was more, she did not intend to begin now; declaring that she had been hired to cook chickens, not to pluck them.

"Is there to be no end to my trials and tribulations over those dreadful creatures?" cried Letitia, bursting into tears.

While Lodowick racked his brains for some consoling words that might suggest a way out of the dilemma, Letitia suddenly looked up, her tears turned to smiles, and exclaimed:

"The telephone!"

Now, Lodowick had never heard of feathering chickens by telephone, or by any other electrical device; but before he had time to ask for an explanation, Letitia was already at the 'phone. Calling up the old friend who had instilled the live chicken precept into her virgin mind, and giving a humorous account of her chicken venture, she asked the author of her morning's woes what was to be done. Evidently a happy solution had been suggested at the other end of the wire, for Letitia hung up the receiver, and, turning a radiant face toward Lodowick, informed him that the dear old lady was coming over right after luncheon to show her how to pluck the chickens.

Bridget, mollified at once when she learned that the whole responsibility of the task would not devolve on her, offered to assist.

"We shall have a feathering bee to-day, and a luncheon to-morrow, after all," said Letitia. "I had really begun to have my doubts about it's ever coming to pass."

The luncheon proved a great success, broiled chickens and all; but when relating the episode which preceded it, to the great amusement of her guests, Letitia declared that from henceforth she should buy chickens already killed, and no matter what older housekeepers might say to the contrary, modern methods of marketing should be her motto.

DECORATIVE TABLE LINEN.

The lover of beauty finds keen enjoyment in an artistically arranged and handsomely decorated table, and it really does not take a great deal more time to set the table attractively and to serve the food in a dainty, appetizing way, and the gain is inestimable. While we call the embroidered pieces such as carving cloths and centerpieces, ornamental, they serve a practical purpose as well, as they are a genuine saving to the large cloth beneath, and being much more easily laundered, they can be renewed with great frequency. The first step in making the pieces ready for wash is to have the embroideries themselves finished very nicely, for a beautiful embroidered centerpiece is often spoiled by the ragged appearance of the edge. If the colors in the embroidery have become faded from careless washing, they can be brightened by dipping the piece in weak ammonia water. As fine table linen grows more beautiful every time it is washed and ironed, it well repays any decorative effect applied by the owner, and the embroidered linen, if a good quality of silk is used, improves by washing. The appearance of a pretty, daintily set table depends largely on the quality and laundering of the table linen, for if this is soiled, the table will look shabby no matter how fine the linen or how expensive the dishes. In washing the small white cloths and embroidered pieces, everything should be ready for the completion of the work. The embroidered pieces and other small cloths should always be washed by themselves in a warm pearline suds prepared especially for them, then they should be carefully rinsed and ironed before they are quite dry. When perfectly smooth and dry, place them in a box without folding, as creases will spoil the appearance of the daintiest linen. M. H.

The Primate [of New Zealand] remarked in his opening address to the Synod that he was senior to almost all the Bishops of the Anglican communion. It is interesting to notice that of those who are thus senior to him nearly all are in the position of Primate. The senior Bishop of all is indeed Dr. Ellicott of Gloucester (1863). But after him come Archbishop Machray, Primate of all Canada (1865); Bishop Kelly, Primus of the Scottish Church (1867); and Archbishop Alexander, Primate of all Ireland (1867). The two senior of these have remained—like Bishop Neville—in the same Bishopric ever since their consecration. Besides these there are six American prelates whose episcopal career began before 1871. They are the Bishops of Missouri (1867); Oregon (1868); Albany (1869); Central New York (1869); Pennsylvania (1869); and New Hampshire (1870).—*New Zealand Church News.*

Weakness fought against may become strength for the fighter. If one is a coward, he may gain thereby the finest courage; if quick-tempered, a deeper self-control; if dictatorial and dogmatic, a rare gentleness of spirit. "To him that overcometh" is the promise given—not to him of great endowments.—*Selected.*

Church Kalendar.

May 1—SS. Philip and James. Fourth Sunday after Easter.
" 6—Friday. Fast.
" 8—Fifth (Rogation) Sunday after Easter.
" 9—Monday. Rogation Day. Fast.
" 10—Tuesday. Rogation Day. Fast.
" 11—Wednesday. Rogation Day. Fast.
" 12—Thursday. Ascension Day.
" 13—Friday. Fast.
" 15—Sunday after Ascension.
" 20—Friday. Fast.
" 22—Whitsunday.
" 23—Whitsun Monday.
" 24—Whitsun Tuesday.
" 25—Wednesday. Ember Day. Fast.
" 27—Friday. Ember Day. Fast.
" 28—Saturday. Ember Day. Fast.
" 29—Trinity Sunday.

KALENDAR OF COMING EVENTS.

May 10—Dioc. Conv., Long Island, Western Texas.
" 11—Dioc. Conv., Arkansas, Dallas.
" 15—Dioc. Conv., Kentucky.
" 16—C. A. I. L.,Philadelphia.
" 17—Dioc. Conv., Maine, Quincy, Rhode Island, West Missouri, Western New York.
" 18—Dioc. Conv., Georgia, Los Angeles, Nebraska, Southern Ohio, Texas, Virginia, Indianapolis.
" 19—Benediction O. H. C. Monastery, West Park, N. Y., Consecration Dr. Nelson, Albany.
" 24—Dioc. Conv., Chicago, Iowa, Missouri.
" 25—Dioc. Conv., East Carolina, Maryland, Minnesota, Pittsburgh.
" 31—Dioc. Conv., Lexington, Southern Virginia.

Personal Mention.

THE address of the Rev. WM. B. ALLEN is changed from Chattanooga to 204 S. High St., Nashville, Tenn., in which city he assumes charge of Holy Trinity Church.

THE Rev. FREDERICK S. ARNOLD of Poughkeepsie, N. Y., has declined a call to Redlands, Calif.

THE Rev. D. S. BENEDICT, temporary priest in charge of St. Paul's Cathedral, Marquette, has received a call to become rector of Grace Church, Holland, Mich.

THE Rev. C. F. BROOKINS, curate at St. Mary's Church, Philadelphia, has been called to the rectorship of Calvary Church, West Philadelphia.

THE address of the Rev. S. S. CHAPIN is changed from Chicago to St. John's, Clinton Co., Mich.

THE Rev. E. M. H. KNAPP, at the urgent request of his parishioners, has reconsidered his resignation of St. Stephen's, Buffalo, N. Y., and declined an appointment on the staff of the New York Mission Society.

THE Rev. FRANCIS S. LIPPITT, curate of St. Andrew's Church, Rochester, N. Y., has accepted the rectorship of the Church of the Ascension in the same city, with charge of St. George's Church, Charlotte.

THE address of the Rev. WILLIAM A. LONG is changed from Hackensack to 436 Devon St., Arlington, N. J.

THE address of the Rev. J. M. MCGRATH is changed from Ormond, Fla., to St. Paul's Cathedral, Cincinnati, Ohio.

THE Rev. WILLIAM NELSON MEADE of Clarke County, has been called to the rectorship of South Farnham parish, Essex County, Va.

THE Rev. JAS. NOBLE of Holton, Kansas has accepted a call to become rector of Calvary Church, Louisiana, Mo.

THE Rev. DE WITT L. PELTON, Ph.D., curate at St. Thomas' Church, New York, Sailed May 3d on a trip to the Holy Land. He will be absent two or three months.

THE address of the Rev. F. C. ROBERTS is South Milwaukee, Wis.

THE Rev. H. W. ROBINSON has resigned the rectorship of St. Paul's, Palmyra, Mo., on account of throat trouble, and accepted a call to that of the Church of the Good Shepherd, Terrell, Texas, where he may be addressed after June 1st.

THE address of the Rev. H. P. VICBORN is changed from Wyandotte to 960 Woodward Ave., Detroit, Mich.

BISHOP WORTHINGTON'S address is changed from Hotel Manhattan, New York, to Pittsfield, Mass.

THE address of the Rev. EDWIN BOOTH YOUNG is changed from Bayonne, N. J., to 1606 Mifflin St., Philadelphia, Pa.

DEGREES CONFERRED.

BERKELEY DIVINITY SCHOOL.—D.D. upon the Rt. Rev. EDWIN STEVENS LINES, Bishop of Newark, and the Rev. RICHARD HENRY NELSON, Bishop Coadjutor-elect of Albany.

ORDINATIONS.

DEACONS.

TENNESSEE.—Mr. WILLIAM BELCHER ALLEN, A.M., was ordained to the diaconate in St. John's Church, Knoxville, on the Second Sunday after Easter, by Bishop Gailor. The sermon was preached by the Bishop, and the candidate presented by the Rev. Samuel Ringgold, D.D., Dean of the Convocation of East Tennessee. Mr. Allen has taken charge of the Church of the Holy Trinity, Nashville, Tenn.

PRIESTS.

WASHINGTON.—The Rev. F. F. KRAFT, who has been assistant minister of St. Alban's Church for the past year, was ordained to the priesthood by Bishop Satterlee, in his private chapel on Saturday, April 23d, and has gone to Philadelphia to become assistant to the Rev. Dr. Floyd W. Tomkins, rector of the Church of the Holy Trinity.

OFFICIAL.

ASSOCIATE ALUMNI, GENERAL THEOLOGICAL SEMINARY, CHELSEA SQUARE, NEW YORK.

1904.

May 16—Monday—7:00 P. M. Reunion and Banquet, Hotel Vendome.
" 17—Tuesday—10:30 A. M. Annual Meeting, Gymnasium, Chelsea Square. 12:00 M. Essay and Necrologist's Report, Chapel of the Good Shepherd.

The Rev. Alban Richey, B.D., is prepared to furnish tickets for the Banquet on receipt of $1.50. Remittances should be sent to him at 354 W. 21st St., New York City. Each ticketholder shall have a seat reserved for him. Covers will be ordered *only* for such of the Alumni and the graduating class as shall apply for tickets on or before Saturday, May 14th.

JOHN KELLER, *Secretary.*

Arlington, N. J., 30 April, 1904.

DIED.

TAYLOR.—Entered into rest, at her home in Baltimore, Md., on Monday in Passion Week, ELIZABETH JANE TAYLOR.

"A faithful soldier and servant unto her life's end." *R. I. P.*

TILLEY.—Entered into Paradise, on April 22nd, 1904, from the rectory at Barnesboro, Pa., HELEN JOSEPHINE TILLEY, beloved child of Rev. John Tilley, Jr., and Ellen Royle Tilley.

"No shadows yonder! All light and song!"

MEMORIAL.

LESLIE PELL-CLARKE.

The vestry of St. Mary's Church, Springfield Centre, Diocese of Albany, desires to record its sense of grievous loss by the death of LESLIE PELL-CLARKE, Warden of the mission and parish from its beginning, to him is chiefly due, under God, its prosperity. The removal of the church to a central location; the rectory, a memorial to his mother; the club house, most practical of Church work; all are his gifts, and have become memorials of his large-hearted vigor. Deputy to the General Convention, member of the Board of Managers, Treasurer of the Orphan House at Cooperstown, these and less distinguished positions in Diocese and parish were to him sacred responsibilities, through which his powers were eagerly used for the upbuilding of Christ's Church.

Animated by generous zeal for the Church, guided by humble reverence for all things connected with the Word and the Sacraments, filled with the spirit of good will toward all men, Leslie Pell-Clarke did what lay before him with loving enthusiasm. In the prime of life he has been taken from us. The example and inspiration of that life remain for our encouragement in carrying on in this village the work of the Church, which lay so near his heart.

W. A. MASKER, JR.,
Rector.

B. P. WOOD,
Clerk pro-tem.

WANTED.

POSITIONS OFFERED.

CATHOLIC PRIEST wanted, as rector of small parish in the Southeast. Thorough Catholic teaching and six points; unmarried. Knowledge of music desirable; salary, $600. CATHOLICUS, office of THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

BY A PRIEST of large experience, temporary charge of a seaside or mountain parish for August and September. Furnished rectory and compensation for services will be expected. Address "R.," LIVING CHURCH Office, Room 1504, 31 Union Square, W., New York City.

ORGANIST AND CHOIRMASTER desires appointment. Communicant and successful choir trainer. Best of references, etc. "ORGANUM," care THE LIVING CHURCH, Milwaukee.

CLERGYMAN, young good worker, wants parish. Address, "ABILITY," LIVING CHURCH, Milwaukee.

CLERICAL AGENCY.

CLERICAL AGENCY conducted by The John E. Webster Co., under the management of a clergyman of reputation and experience, and established for the purpose of providing a medium of communication between clergymen and parishes and churches. For testimonials and photographs of candidates and for terms and general information write the Company. A cordial invitation to support this helpful agency is extended to churches and clergy and parishes. THE JOHN E. WEBSTER CO., 5 East 14th St., New York.

PARISH AND CHURCH.

FOR SALE.—Verger's gown. Cottrell and Leonard. Good as new. Medium size. $8.00. Address: J. VAUGHAN MERRICK, JR., Denbigh, Roxborough, Philadelphia, Pa.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

EMINENT ENGLISH CATHEDRAL trained Organists to arrive this month and succeeding months available for Episcopal or other positions anywhere. For Testimonials and Photographs write THE JOHN E. WEBSTER CO., Choir Exchange, 5 East 14th Street, New York.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries $300 to $1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER CO., 5 East 14th St., New York.

HOUSE TO LET—NEW YORK.

TO LET for summer months, furnished house, 10 rooms, all conveniences, overlooking Harlem River, New York City. Write for details and terms, Rev. R. H. WEVILL, 108 Woodycrest Ave., Bronx, New York City.

FOREIGN TRAVEL.

EUROPE $250.—Select two months' tour, sailing by THE LARGEST STEAMER in the world. Other tours from $170 to $350. Apply at once for information. Rev. L. D. TEMPLE, Flemington, B. 75, N. J.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

ROOMS in private residence, Tyler Place, $1.00 per day, with bath. Reference, Rev. J. H. Cloud. MRS. NELLIE BAGGERMAN, 4238 Russell Avenue.

SISTERHOOD OF THE GOOD SHEPHERD, 1607 South Compton Avenue. Ladies especially. Small room, one person, or larger room, two persons, $15.00 per week. Large room, three or more persons, $12.00 per week. Without dinner.

"THE DOCTOR'S."—A large private residence, open during the Exposition. Rates $1.00 to $2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. DR. L. C. MCELWEE, 1221 North Grand Avenue.

MISCELLANEOUS.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut St.

BUREAU OF INFORMATION.

READERS of THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

DO YOU BELIEVE IN PENSIONING THE CLERGY?

United States Government, cities, railroads, great commercial enterprises, and certain trades pension as a matter of business without tax or assessment. Several denominations guarantee $300. Merchant's Fund of Philadelphia, same. Police and firemen pensions average $400. Principles inculcated by Church inspire, at bottom, all these. Why, then, is the Church behind? First: ignorance of need (we have 400 now on the General Clergy Relief Fund lists to care for); and, Second: ignorance of National Official Fund for Workers (same status in General Canons as Missionary Society for Work) and confusion of societies, and consequent waste and diversion of money. Can't accomplish results in forty or more ways, and all without regard to others' contributions. Obey recommendation of General Convention, viz., "Offering once a year and proportion of Communion Alms." The only broad-gauge plan. Applies no tests, attaches no conditions, requires no payments or dues, admits of no forfeiture, but offers benefits to all clergy of the Church, widows and orphans, without regard to age or Diocese, and provides for automatic old age pension when funds increase. Give help and advocacy and the long desired result will be attained. We could plead the pathos and need, but is it not your privilege as a Christian; indeed, are you a Christian, if you neglect this?—the practice of the Gospel of the Kingdom in your very midst.

GENERAL CLERGY RELIEF FUND, Church House, 12th and Walnut Streets, Philadelphia.

(Rev.) ALFRED J. P. MCCLURE,
Assistant Treasurer and Financial Agent.

PROSPECTUS.

Miss Margaret Dooris, for many years a contributor to THE LIVING CHURCH, has a book in press, which will appear early in May, entitled "Across the Fields, with Other Poems."

It will be handsomely printed in large type, on heavy, deckle-edge paper; binding in two styles; Art vellum, gilt top, price, $1.50; Edition de luxe, in soft leather, overhanging edges, silk lined, with portrait and autograph of author, price, $5.00.

The entire edition is limited, each book numbered and signed. It is especially adapted for a gift book for Commencement, birthday, or holiday times.

Sold by subscription only.

All orders will be promptly filled which are accompanied by a money order, or draft, at prices quoted. Address: MISS MARGARET DOORIS, P. O. Box, 675, London, Madison Co., Ohio.

BOOKS RECEIVED.

GINN & CO. Boston.

The Squyr of Lowe Degre. A Middle English Metrical Romance. Edited in All the Extant Forms with Introduction, Notes, and Glossary by William Edward Mead, Professor of the English Language in Wesleyan University. The Albion Series of Anglo-Saxon and Middle English Poetry. Price, $1.35.

Germelshausen. Von Friedrich Gerstäcker. Edited with Introduction, Notes, and Vocabulary by Griffin M. Lovelace, Instructor in Modern Languages, Louisville Male High School. 16mo. Semi-flexible cloth. 107 pages. Price, 35 cts. postpaid.

Minna Von Barnhelm, oder Das Soldatenglück. Von Lessing. Edited with Notes and Vocabulary by Richard Alexander von Minckwitz and Anne Crombie Wilder, B.A. 16mo. Semi-flexible cloth. 202 pages. Price, 50 cts. postpaid.

E. P. DUTTON & CO. New York.

The Reciter's Treasury of Verse. Serious and Humorous. Compiled and Edited by Ernest Pertwee, Professor of Elocution, City of London School, etc. With an Introduction on the Art of Speaking. Price, $1.50 net.

Introduction to the History of Civilization in England. By Henry Thomas Buckle. New and Revised Edition with Annotations and an Introduction by John M. Robertson, author of *Buckle and His Critics,* etc. Price, $1.50 net.

G. F. Watts. By G. K. Chesterton, author of *Robert Browning,* etc. Illustrated. Price, 75 cts. net.

Robert Burns. By T. F. Henderson. With 12 Illustrations. Price, $1.00 net.

The Story of the Bible Society. By William Canton. With Illustrations. Price, $2.00 net.

Shorter Elizabethan Poems with an Introduction by A. H. Bullen. An English Garner. Price, $1.25 net.

Some Longer Elizabethan Poems with an Introduction by A. H. Bullen. Price, $1.25 net.

Reformation and Renaissance. (Circa 1377-1610.) By J. M. Stone, author of *Mary the First, Queen of England,* etc. With 16 Illustrations. Price, $4.00 net.

C. N. CASPER CO. Milwaukee, Wis.

German National Cookery for American Kitchens. A Practical Book on the Art of Cooking as Performed in Germany. By Henriette Davidis.

LITTLE, BROWN & CO. Boston.

Anna the Adventuress. By E. Phillips Oppenheim, author of *A Prince of Sinners,* etc. Illustrated by F. H. Townsend. 320 pages. 12mo. Price, $1.50.

The Effendi. A Romance of the Soudan. By Florence Brooks Whitehouse, author of *The God of Things.* Illustrated by I. H. Caliga. 12mo. Price, $1.50.

RICHARD G. BADGER. Boston.

The Way to Wings and Kindred Sallies. By M. Y. T. H. Myth, author of *Unique Tales,* etc. Price, $1.25.

Far From the Stone Streets, Poems. Henry and Helen Chadwick. Price, $1.25.

Echoes from the Home of Halleck, and Other Poems. By S. Ward Loper. Illustrated. Price, $1.50.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co.)

Daughters of Nijo. A Romance of Japan. By Onoto Watanna, author of *A Japanese Nightingale,* etc. With Illustrations and Decorations by Kiyokichi Sano. Price, $1.50 net.

PAMPHLETS.

Year-Book of St. James' Parish, Philadelphia. 1904.

The Spiritual Efficiency of the Church. By Robert Treat Paine. Draft of Report Submitted to the Committee, February 11th, 1904. The Committee voted that this paper be accepted as an *Appendix* to the Report.

Thirtieth Annual Report Christ Hospital, 176 Palisade Avenue, Jersey City, N. J., for the Year Ending December 31st, 1903. Issue of 1904. Organized 1873. Incorporated 1874. Published by the Council of Christ Hospital, 1904.

The Comprehensive Bible Correspondence Course. By Rev. C. I. Scofield, East Northfield, Mass. Section II. How To Study the Scriptures. Part 1, The Pentateuch. Part 5, The Gospels and Acts. Examination on Section II., Part 5, The Gospels and Acts.

Bulletin of Northwestern University. Annual Catalogue 1903-1904. Evanston, Chicago: Published by the University.

TESTS OF INDUSTRIAL SECURITIES.

FIRST, is the business which the company is transacting legitimate and probably permanent? Is it something that serves a real public use, is not a mere "flash in the pan," and has in it elements of growth and lasting development? Secondly, is the business properly capitalized? Has its stock been watered to such an extent that the concern is like an overweighted race-horse? Or have good judgment and conservatism placed a fair stock valuation upon the company's property? Thirdly, is the management of the company wise and honest? If these three questions are satisfactorily answered, then the consideration of the price of the stock and the general state of the market, whether or not a "boom period" is obviously nearing its close and prices of all securities are dangerously inflated, must be carefully weighed.

As compared with the standard railroad securities, of course, almost all industrial securities must take a second place; the reason being that the profits of nearly all industrial concerns fluctuate more or less widely as good or poor business years are experienced, while the profits of railroad companies are, comparatively, at least, much more constant. Railroad companies, too, make frequent reports of their business and are held to a strict accountability by the State.—DANIEL F. KELLOGG, in *Good Housekeeping.*

The Church at Work

ANNUAL CONVENTION OF C. A. I. L.

The second annual Convention of the Church Association for the Advancement of the Interests of Labor will be held in Holy Trinity parish house, Philadelphia, May 16th and 17th. On Sunday the 15th, C. A. I. L. sermons will be preached in several of the churches in Philadelphia and other cities. The "Call" says:

"This call is not only to C. A. I. L. members and all communicants. Capital and Organized Labor, employers and employes, will be represented. Both of these know the efforts of C. A. I. L. to deal justly. All will meet for the amicable decision of all great industrial questions upon the platform of that equality of privilege which the Church never fails to teach, men and women, priests and laymen, capitalists and wage-workers, side by side."

NATIONAL CONFERENCE OF CHURCH CLUBS.

By a typographical error in the report printed last week, Judge Marvin, President of the Church Club of Cleveland, was in one instance erroneously referred to as Judge Warren. It was also an error to say that Rochester was selected as the place for next year's Conference. That city invited the Conference, but Cleveland was selected.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Order for Consecration of Dr. Nelson—Anniversary in Troy—New Church for Albany.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Richard Henry Nelson, Coadjutor Bishop-elect of the Diocese of Albany, as follows: Time, Thursday, May 19, 1904; place, All Saints' Cathedral, Albany, N. Y.; commission to consecrate, the Bishop of Albany, the Bishop of Pennsylvania, the Bishop of Connecticut; presenters, the Coadjutor Bishop of Pennsylvania, the Coadjutor Bishop of Central New York; preacher, the Bishop of Vermont. It is understood that the Rev. Dr. Binney and the Rev. Dr. Schulte are to be the attending presbyters.

The birthday of Mrs. Mary Warren, the foundress of the Church and School of the Holy Cross, Troy (Rev. Edward W. Babcock, rector), and the nineteenth anniversary of the guild which bears her name, were jointly celebrated on Thursday, April 21st. There was a celebration of the Holy Communion, when an address was delivered to the members of the guild by the Rev. C. M. Nickerson, D.D., rector of Trinity Church. He expressed his approval of the objects of the guild, viz., the fostering of good fellowship among its members, and the sustaining of interest in the church and school of the Holy Cross; and also gave an interesting account of his early recollections of the church, relating many incidents in the life of the late rector, the Rev. Dr. J. Ireland Tucker. He noted the gift of the guild to the church in memory of the Rev. Dr. Tucker, of a set of green silk antependia—a fitting memorial to one who so thoroughly believed in "worshipping the Lord in the beauty of holiness"; and called to remembrance the fact that here the Choral Service was first introduced into the United States. He closed his address by wishing the guild a successful future, and a continuance of the good works which have characterized it in the past.

The report of the treasurer was read by the rector, and showed the guild to be in a strong financial condition. The church was decorated with palms and flowers, and after the service the members of the guild, who are former pupils of the Mary Warren Free Institute, were given an opportunity to greet Dr. Nickerson in the school room.

A social gathering was held in the evening, when a delightful entertainment was enjoyed by an audience numbering about 150 persons.

During the past five years, efforts have been made to establish a new chapel at the western end of Grace Church parish, Albany, and soon after beginning his present rectorship, the Rev. Paul Birdsall took the matter in hand. A lot was secured in March 1903, at a cost of $2,500, of which $1,000 was promptly given by a single friend of the work. A dwelling house now upon the property gives enough income to pay interest and taxes. A promise of $1,000 has now been made in case $6,000 should be raised by June 1st for the erection of a chapel, to be known as St. Alban's, and the Bishop has given his warm endorsement to the project. Plans have been drawn for an edifice which will serve temporarily as a chapel, but will ultimately be the basement of a two-story parish house, when a more complete church building may be found practicable. The cost of the chapel will be about $3,000. The development of the neighborhood in West Albany has been very rapid, and a Sunday School has been maintained for the past two or three years.

At the parish church, improvements will also be made at a cost of about $3,000, by means of which the capacity of the church will be nearly doubled and its availability much improved.

The Bishop has resigned as Chancellor of the Regents of the University of New York, and a very appreciative tribute to him has been paid by his fellow regents.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas. T. Olmsted, D.D., Bp. Coadj.

Illness of the Bishop—Several Convocations.

The continued indisposition of Bishop Huntington has made it necessary for him to cancel the dates of several impending visitations.

The spring meeting of the Convocation of the Fourth District was held in Trinity Church, Syracuse (Rev. H. N. Hyde, rector), April 26-7. At the opening service the Dean, the Rev. Wm. DeL. Wilson, made a report of the year's work, showing a general condition both favorable and promising. The Rev. H. S. Sizer followed with a stirring missionary address. At the business meeting Wednesday morning the committee on a "Layman's League" reported in a way which met the hearty approval of Convocation. A League had been formed consisting of thirteen young men who were willing to act as teachers and lay readers in missions. Instruction had been given them in the conduct of services, etc. A committee consisting of the Rev. D. C. Huntington, Rev. H. N. Hyde, and Mr. A. H. H. Young, President of the League, was appointed to confer with the Bishop on the organization and discipline of the League. The Rev. L. G. Morris dwelt on "Missionary duty," in a thoughtful, practical sermon. At the afternoon session an essay on "How to reach the Careless Communicant" was presented by the Rev. D. C. Huntington. He reported gratifying results from the use of the communicant card system, distributing them himself in person before the three high festivals.

The 105th regular meeting of the Convocation of the Second Missionary District was held April 26th and 27th in St. John's, Oneida (Rev. John Arthur, rector). On Tuesday evening Bishop Olmsted presided and spoke a few words on the purpose and aim of such meetings. The Rev. William Cooke, Dean, read his report of the conditions and prospects in the District. The report was gratifying because the work is in such a good condition. The financial showing was better than usual, and one mission declared its purpose to relinquish its stipend and become self-supporting. Addresses followed by the Rev. George H. Ottaway and the Rev. Dr. Duff. On Wednesday morning the Rev. Douglas Matthews delivered a sermon on "Christian Unity." A joint meeting of the Convocation and the Woman's Auxiliary of the District was held at 2:30 p. m., Bishop Olmsted presiding. Reports from the officers were presented and were most interesting.

The diocesan branch of the Woman's Auxiliary will hold its annual meeting May 10th in Calvary Church, Utica (Rev. E. H. Coley, rector). The Utica Churchwomen hope to have branches in every section of the Diocese represented at the above meeting. Those expecting to attend are asked to notify the rector at an early date.

The Junior branch of the Woman's Auxiliary of the Diocese, will hold its annual meeting in St. George's Church, Utica, on Wednesday, May 11th. Delegates are requested to send their names, and time at which they will arrive, to Miss Lucy C. Watson, 270 Genesee St., Utica.

The programme for the eleventh annual State Convention of the Brotherhood of St. Andrew in Syracuse, May 14th and 15th, has been issued. The convention theme will be The Spread of Christ's Kingdom. The Rt. Rev. C. T. Olmsted, Bishop Coadjutor, will conduct the opening service in Trinity Church and deliver a charge to the Brotherhood. Business sessions and conferences will follow. Saturday evening a service of preparation for the corporate Communion will be conducted by the Rev. S. C. Hughson, O.H.C. The Sunday morning sermon will be delivered by the Rev. Dr. C. L. Stewardson, President of Hobart College, in the Church of the Saviour. The Rev. Dr. C. M. Nickerson and Mr. Hubert Carleton, General Secretary, will speak in St. Paul's Church Sunday evening.

The Convocation of the Fifth Missionary District held a regular meeting in St. Paul's Church, Waterloo (Rev. H. E. Hubbard, rector), April 27th and 28th. At the opening service an address was made by the Rev. A. J. Graham, rector of Christ Church, Rochester. The Rev. John M. Gilbert of Phelps was the preacher Wednesday morning. The Dean, the Rev. Wm. B. Clark, presided at the business sessions. The Woman's Auxiliary of the District held a meeting Wednesday afternoon and listened to addresses by Mrs. E. L. Knickerbocker, President of the diocesan branch, and Mrs. J. M. Gilbert, on China, where she had been a missionary. The attendance of women at this meeting was large, 40 being present from outside the parish.

One of the most vigorous Men's Clubs in our parishes is that connected with St. Paul's Church, Waterloo. At a recent meet-

ing 65 members were present, when the rector, the Rev. Henry E. Hubbard, gave an address on the life and character of Bishop Whipple. Ten men were recently added to the Brotherhood Chapter in the above parish.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Church Club at Lancaster — Recovery of Mr. Woodle.

THE CHURCH CLUB of the Diocese held its second annual meeting and fifth dinner, at the Hamilton Club of Lancaster, on Tuesday, April 26th, President Lamberton in the chair. Reports were received from the Council and the treasurer, the former showing the election of 32 new members, there being one honorary member, the Bishop, and 137 active members, a net increase of fourteen. An amendment to the Constitution was adopted, reducing the annual dues to $3.00, with a proviso, that, if a member attended more than one dinner during the year, an additional dollar should be paid.

Officers were elected as follows: President, James M. Lamberton, Esq., Harrisburg; Vice-Presidents, Col. Charles M. Clement, Sunbury, Williamsport Archdeaconry; Mr. Henry Z. Russell, Honedale, Scranton Archdeaconry; Guy E. Farquhar, Esq., Pottsville, Reading Archdeaconry; and Mr. George N. Reynolds, Lancaster, Harrisburg Archdeaconry; Secretary and Treasurer, Frank C. Angle, Esq., Danville. The officers compose the Council.

After the meeting, and before the dinner was served, a short reception was held to enable the members and their guests to meet the Secretary of War, the Hon. William H. Taft, who was the special guest of the Club.

After justice had been done to an excellent menu, prepared by the *chef* of the Hamilton Club, President Lamberton began the post-prandial proceedings, and, after speaking of his gratification at the presence of his old friend and classmate at Yale, Mr. Secretary Taft, about whom he had some pleasant things to say, and at the presence of the President of the Church Club of Pittsburgh, Charles E. E. Childers, Esq., introduced as the "Ruler of the Feast," Mr. John W. B. Bausman, President of the Farmers' National Bank of Lancaster, who discharged his important duties admirably. He first called upon the Hon. William U. Hensel, late Attorney General of Pennsylvania, and one of Lancaster's most prominent citizens, to extend a welcome to the Club and their guests, which he did in a manner to win the applause and laughter of all present.

Secretary Taft was then introduced and received most enthusiastically; and, his topic being "Church Work and Religious Conditions in the Philippines," he held the attention and interest of the Club for an hour, the members being very loth to having him stop. He spoke in a very modest manner of the great work that has been done in the Philippines under his direction. In speaking of the charges of fraud in acquisition of land by the friars, Secretary Taft said he was compelled in truth and honesty to refute those charges. He investigated many titles while in control of the islands and found them genuine. "When we gained control of the Philippines," he continued, "we were confronted by the difficult friar question. The people said they had got rid of all Spanish rule except the priests, and they didn't want them to remain. We could do nothing but buy the lands, and we might lose something by doing that." He paid a warm tribute to Pope Leo, telling how his Holiness had expressed the wish to do only what was best for the islands and the United States Government.

Secretary Taft said he had left the Islands last year under very good episcopal auspices and said that the action of the United States in preventing public turmoil had taught the people that religious tolerance had come to stay. In conclusion, he spoke very highly of Bishop Brent and his work, saying that he had won the respect and regard of the people.

The next toast was "The Church Club of Pittsburgh," to which President Childers responded cordially. The Rev. Walter R. Breed, D.D., rector of St. James' Lancaster, answered happily though briefly for "Our Guests," and Bishop Talbot, who was warmly received, spoke a few appreciative words in response to "Our Bishop," and then dismissed the company with his blessing.

Over ninety were present, coming from all parts of the Diocese. The arrangements were excellently planned and carried out under the direction of the local committee, Messrs. George N. Reynolds and John W. B. Bausman.

It is expected that the next meeting will be held in November, at Wilkes Barre.

THE REV. ALLAN S. WOODLE, who has been for over 20 years rector of Altoona, after a rest on account of his health, returned to his old parish to the joy of his own Church people and those of the entire town and Diocese, on the first Sunday in May.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Chimes for Boulder — Rector Instituted at Pueblo—Notes.

ST. JOHN'S CHURCH, Boulder, is to receive the gift of a chime of bells from Mr. H. N. Bradley of New York and Denver. The bells will duplicate the chimes now hanging in the tower of Trinity Church, Newport, R. I., but with one additional bell. They will be constructed by the Meneely Bell Company. The gift will necessitate the erection of a tower having a base of 30 feet square, walls at the base four feet thick, and a height of 70 feet. The church intended to let the matter of a tower go for some time, but this magnificent gift makes the erection of a tower a necessity. The chimes will bear the inscription: "Presented by H. N. Bradley to St. John's Church, Boulder, Colo., A. D. 1904; In Memory of His Wife, Margaret Elizabeth Broadhed Bradley."

AT HOLY TRINITY, Pueblo, the Rev. Edward M. Hardcastle, M.D., was instituted rector of the parish by Bishop Olmsted, on Tuesday of last week. The services were very impressive and largely attended. The Bishop preached a most helpful sermon on the character of the ministry. It was an address which served a twofold purpose. It appealed to the people, who were reminded that the clergy were not superhuman, and to the pastors, that they live up to a lofty ideal. The newly instituted rector was the celebrant at the Holy Eucharist. The senior warden, Mr. A. S. Cuthbertson, presented the keys of the church to the new incumbent. The music was very reverent and well sung. After the Office of Institution and the celebration were over, the ladies' guild entertained the Bishop, clergy, and visitors at a luncheon in the guild hall.

THE BISHOP has appointed Z. T. Savage of Pueblo to officiate at Buena Vista, Granite, and Twin Lakes, commencing May 1st. The Rev. W. H. Eastham of Buena Vista will take charge of the work at Castle Rock and Plum Creek on May 1st.

AT THE Convocation of the Denver Rural Deanery, held April 6th and 7th, an excellent and thoughtful sermon on "The Dogmatic Position of the Church," was preached by the Rev. C. T. Lewis of Denver.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Berkeley Divinity School—Norwalk—Roxbury.

THE TRUSTEES of the Berkeley Divinity School held their adjourned annual meeting Tuesday, April 18th. The Rev. Prof. Sylvester Clarke, D.D., after seventeen years of service in the department of Homiletics and Pastoral Theology and Christian Evidences, following upon work of a like kind elsewhere, presented his resignation, which was accepted, to take effect at the close of the present academic year, and he was made professor emeritus.

Dr. Clarke has rendered admirable service to the Church in the Divinity School, as also, at an earlier day, at Faribault and the University of the South. His retirement is a matter of regret.

At the same meeting the Rev. Philip Mercer Rhinelander, M.A., was transferred from the professorship of Church History, which he has held during the current year, to that held by Dr. Clarke; and the Dean was authorized to secure for the next year the services of an instructor in Church History.

The trustees voted to confer the honorary degree of Doctor of Divinity upon the Rt. Rev. Edwin S. Lines, Bishop of Newark, of the class of 1874, and the Rev. Richard Henry Nelson, Bishop Coadjutor-elect of Albany, of the class of 1883.

A SPECIAL service was held at Grace Church, Norwalk (the Rev. James Benton Werner, rector), on the evening of the Third Sunday after Easter. This was the occasion of the admission of new members into the Grace Church Boys' Guild. The candidates, 37 in number, after a brief address by the rector, took their places in the chancel and were formally admitted, receiving the badge of the Order. Several others, who were detained, will be admitted at an early day. The guild has been organized for several months, and is proving most successful. Weekly meetings are held in a public hall.

THE RECTOR of Christ Church, Roxbury, the Rev. Walter Downes Humphrey, was recently presented with a purse of $70 by the people of the town, in recognition of his valuable services as librarian of the village library.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Deanery at Two Harbors.

THE DEANERY of Duluth met with St. Paul's Church, Two Harbors (Rev. G. E. Renison, deacon in charge), on Monday, April 25th, and Tuesday 26th. At the opening service on Monday night, interesting and inspiring missionary addresses were given by the Rev. Frank Coolbaugh, and the Rev. R. J. Mooney. On Tuesday morning, after the celebration, an address on Our Relations to the Foreign Population was given by the Rev. Mr. Coolbaugh, a fine discussion of the question following, in which one of the speakers stated there were at present in the city of Duluth 18,000 Scandinavians, and in the little town of Ely, on the Iron Range, 87 per cent. of the population were foreign. The question of the propriety or impropriety of establishing special churches for these people was fully discussed. It was a fruitful session. The Rev. Frank Durant read a good paper on the subject "The Prayer Book as a Teacher of Spirituality." The discussion which followed was a valuable school of instruction to the laity, who were present in goodly numbers. The next meeting of the deanery will take place in August, with the Rev. Frank Durant at Hibbing.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Anniversary at Palatka.

THE 50TH ANNIVERSARY of St. Mark's Church, Palatka (Rev. F. H. Richey, rector), celebrated on St. Mark's day, was a very joyful occasion. The anniversary was specially commemorated at evensong, when the sermon was delivered by the Rev. V. W. Shields,

D.D., of Jacksonville, and the Bishop also presented his congratulations and delivered an address. It was a very successful and beautiful service.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Indian Work at Oneida.

AT THE Indian mission on the Oneida Reservation, the urgent need is found for a building to serve for such work as is commonly appropriated to a parish house, and for that reason the missionary, the Rev. F. W. Merrill, asks for contributions of one dollar each from 5,000 children to build the "Grafton Library and Parish House," the design for which is shown in the accompanying illustration. He presented the matter before the students of Grafton Hall, Fond du Lac, on St. Mark's day, and in honor of the fact that that day was the 15th anniversary of the consecration of the Bishop of the Diocese, the students made a gift of $50 as the nucleus of the fund for the erection of such a building. "Birthday stones" of one dollar each are invited from other contributors.

PROPOSED GRAFTON LIBRARY AND PARISH HOUSE, ONEIDA, WISCONSIN.

One of the young men of the Reservation, Josiah H. Powless, was graduated on Monday of this week at the Milwaukee Medical College after taking a very creditable medical course. He will return to the Reservation to give the benefit of his professional skill to those needing it on the Reservation. Mr. Powless has for some years been at the head of the servers in the church.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Improvements at Atlanta.

AT A PARISH MEETING held after morning service on Sunday, April 24th, the congregation of St. Luke's Church, Atlanta, adopted resolutions approving the location decided upon by the vestry for the new church and parish buildings. The Bishop as trustee had previously signified his approval of the same. The lot is on Peachtree Street, between Currier and Pine Streets, and is very desirable. It fronts 60 feet on Peachtree Street, extending through to and fronting 120 feet on Courtland Avenue. This gives abundant room for a church building, a Sunday School and parish house and rectory, and leaving a lot 60 by 190 feet suitable for a school or any purpose to which the parish may devote it in the future. It is known that the original owner, Mrs. Smythe, has bequeathed her home to the Diocese for the Episcopal residence, so that eventually the church, Diocese, and parish together, will own a solid block of one hundred and twenty feet on Peachtree Street, running through to Courtland Avenue, one of the finest properties in Atlanta. The price of this lot was $18,000, and as St. Luke's old church was recently sold for $40,000, the parish has a good nucleus for its building fund. It is probable that work on the new church will soon be begun.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Call for the Council.

IN ACCORDANCE with a wish expressed at the diocesan Council last year, the Bishop has called the session for the present year to convene outside of Indianapolis. It will be held in St. Paul's Church, Jeffersonville, and St. Paul's, New Albany, beginning at the former church on the 18th inst., the other services and sessions being in New Albany.

IOWA.

T. N. MORRISON, D.D., Bishop.

The Convention—Anniversary at Ft. Madison—Notes.

OWING to local circumstances the Bishop has, with the consent of the Standing Committee, changed the dates of the diocesan convention from May 17th and 18th to May 24th and 25th. The Convention is to be held at Des Moines. On the day following, the diocesan Sunday School Commission will hold a session, for which a most interesting programme has been prepared.

THE GOLDEN jubilee of St. Luke's parish, Fort Madison, was celebrated on April 19th. In connection with this event there was a meeting of the Southeastern Deanery at the same time and place. The sessions of the Deanery were presided over by the Rev. J. Hollister Lynch, Dean, and there was a large attendance of the clergy. The Rev. F. F. Beckerman read a paper on "The Attendance at Sunday Evening Prayers," which led to interesting and helpful discussion. The evening service was given over to the more formal observance of the anniversary. Addresses were made by Dean Lynch, Dean Moore, the Rev. Messrs. Beckerman and Nybladh. Among the social functions was a banquet and reception.

St. Luke's parish (long known as Hope Church) is one of the oldest parishes in the Diocese, having been formally organized March 25th, 1854, when the congregation adopted a charter and articles of incorporation. But previous to this time services had been held. As early as 1847 Bishop Kemper had visited Fort Madison, and later the Rev. Mr. Leach was sent by the Bishop to officiate regularly. The first church edifice was consecrated by Bishop Lee in 1857. The parish now worships in a more modern structure, recently renovated and repaired, under the active rectorship of the Rev. Dr. Rudd.

THE CEDAR RAPIDS CLERICUS met April 12th and 13th with the Rev. T. W. Jones, D.D., at Grace Church, Lyons. There was an excellent attendance of the clergy, who listened to good papers by the Rev. G. DeWitt Dowling of Davenport on "Some Relations of Science and Religion," and the Rev. W. D. Williams on "The Bible in the Prayer Book." The next session is to be held at Marshalltown, July 12th.

PREPARATIONS are going forward for the establishment of a new parish in Des Moines, which is greatly needed in the Northern section of that rapidly increasing city.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

CHURCH OF ST. JAMES THE LESS, HERINGTON, KAN.
[See THE LIVING CHURCH, April 30.]

KENTUCKY.

Parochial Vacancies—Dudley Memorial Service—Improvements at Hopkinsville—Paducah.

THE REV. JOHN W. SYKES, rector of Grace parish, Paducah, has resigned. He officiated for the last time on Easter day, and left for Washington, D. C., that week. Thus the most important parish in the western part of the Diocese is without a rector, as is Christ Church, Bowling Green. Several missions are also without priests in charge.

MEMORIAL SERVICES in honor of the late Bishop Dudley were held on Thursday, April 28th, in the Cathedral, Louisville. There was a solemn celebration of the Holy Eucharist at 10 o'clock, at which the Rev. J. G. Minnegerode, D.D., President of the Standing Committee, was celebrant, assisted by the Very Rev. C. E. Craik, D.D., Dean of the Cathedral.

There was no sermon and the service was stately and dignified. The offering was for work among the Colored people.

At 8 P. M. Solemn Evensong was sung by the Dean, assisted by the Rev. A. W. Griffin and the Rev. J. K. Mason, D.D. The sermon was preached by the Rt. Rev. G. W. Peterkin, D.D., LL.D., Bishop of West Virginia, the long-time friend of Bishop Dudley. Bishop Burton, of Lexington, said the final prayers and pronounced the benediction.

As usual at the Cathedral, the music was of the very highest order, the choir, under the direction of Mr. Ernest Simon, having attained a degree of excellence hardly to be surpassed.

GRACE CHURCH, Hopkinsville, has just been thoroughly renovated in preparation for the meeting of the diocesan Council, which is to assemble in that parish on the Sunday after Ascension day. The open timbered roof has been cleaned, the walls painted, and a handsome carpet laid, covering the whole floor of nave, choir, and chancel. An unusually large attendance is expected at the Council, as a successor to the lamented Bishop Dudley is to be chosen.

THE WOMAN'S AUXILIARY of Grace Church, Paducah, has ordered from the Gorham Company of New York a sterling silver chalice and paten to be presented to the Mis-

sionary District of Alaska. Each piece is inscribed:

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
THOMAS UNDERWOOD DUDLEY,
BISHOP OF KENTUCKY,
FROM
GRACE CHURCH, PADUCAH.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

Churchmen in a Mining Camp.

GRAND ENCAMPMENT is a mining camp in Wyoming, at which Mr. Jonathan Watson, an energetic Churchman of Saratoga, Wyo., has discovered sixteen communicants of the Church. A house to house canvass was also made, and 65 per cent. of the people were found to prefer the ministrations of the Church. A mission has therefore been established, and at its second service, held on the last Sunday in April, there were 57 people present, of whom 24 were young men. A church will probably be erected in the summer or early fall.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Date for the Council.

THE DATE of the annual Council has been changed from May 17th to May 31st, on which latter date it will meet in St. Paul's Church, Newport.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Church Consecrated at Astoria—The Archdeaconries—Brooklyn Notes.

THE NEW St. George's Church, Astoria, was consecrated last Sunday morning by Bishop Burgess. He was assisted in the Communion office by Canon Bryan and the Rev. Mr. Webb. Assisting in the consecration service were the Rev. John Williams of the Church of the Heavenly Rest, New York, the Rev. C. H. Webb, rector of the Church of the Redeemer, Astoria, and the Rev. Herman Lilienthal, rector of St. George's. The sermon was preached by the Rev. Dr. William R. Huntington, rector of Grace Church, New York. St. George's parish has advanced with rapid strides since the coming to its rectorate of the Rev. Mr. Lilienthal, a little over a year ago. For ten years, since the old church had been destroyed by fire, services had been held in a parish house. The task of providing a church edifice was at once taken up when the new rector came, the first Sunday in February of last year, and the new building consecrated Sunday is the result. The structure, including memorials and gifts, cost about

INTERIOR—ST. GEORGE'S CHURCH, ASTORIA, L. I.

$22,000. The material is native stone and the structure is an imposing one, with a large square corner tower. Interior furnishings are of oak and there is seating capacity for about four hundred. The memorials include a Caen stone pulpit given by their children as a memorial to Mr. and Mrs. J. B. Vandervoort; a brass lectern in memory of Robert M. and Eliza Blackwell, given by three daughters; a Caen stone font given by Dr. and Miss Trask in memory of their father; and an altar cross, given by the daughters of Mrs. Sarah B. Clark. Other chancel furnishings were given by the organizations of the parish. St. George's is one of the older parishes in the Diocese, having been organized in 1827. It was for many years the only church in this section of Long Island.

THE FINANCES of the Church of the Epiphany have been the subject of a recent correspondence between the rector, the Rev. Dr. Dean Richmond Babbitt, and Bishop Burgess. It was reported not long ago that the Bishop considered the affairs of the church in such condition that he favored the sale of the property. The Rev. Dr. Babbitt shows, in his letter to the Bishop, that in the four years of his rectorate about $70,000 has been raised by the parish for maintenance and the liquidation of debt, and that the church is in as good condition as any in its locality. Bishop Burgess replies that he considers the condition of the parish by no means hopeless, but he points out that the current income is not large enough to meet estimated expenses, and, while commending Dr. Babbitt for his success in increasing the income, urges that no addition be made to the floating debt, which is now $14,000. It is felt by those who have carefully studied the situation, that Epiphany parish has practically passed through its difficulties and that it will begin to show improvement and growth.

THE ARCHDEACONRY of Queens and Nassau met at Elmhurst, Wednesday of last week in St. James' Church. The business session was routine in character, satisfactory reports being heard from all the missions. The sermon was preached by Archdeacon Hester of Northern Brooklyn. A missionary service was held in the evening, Bishop Burgess and a number of the Cathedral clergy being present. Addresses were made by Archdeacon Wrigley of Southern Brooklyn and the Rev. Dr. Lacey, rector of the Church of the Redeemer, Brooklyn.

THE NORTHERN ARCHDEACONRY of Brooklyn held the last regular meeting in the Diocesan House, Tuesday, April 26th. The meeting was well attended. The Archdeacon, the Rev. St. Clair Hester, presided. The elections resulted in the choice of the Rev. Walter Irving Stecher as secretary, Dr. George G. Hopkins as treasurer and lay member to the missionary committee of the Diocese. One of the best reports presented was from the committee on the Holy Cross mission. After giving description of the surrounding territory and of the characteristics of the buildings, the committee set forth the chances of a prosperous work and strongly recommended certain needed repairs. The amount necessary, $150, was immediately subscribed.

The question of the feasibility of amalgamating the Archdeaconries of Brooklyn, after short addresses by the Archdeacon, and the Rev. C. F. J. Wrigley, Archdeacon of Southern Brooklyn, was laid on the table.

A SERVICE of unusual interest to the congregation of the Church of the Transfiguration (Rev. Dr. Wendel, in charge), took place Sunday, April 24th. It was the breaking of ground for the new building, the Littlejohn Memorial. The procession left the present edifice and proceeded to the new site where, after hymns and prayer, the first earth was upturned by the officials of the mission. The address was delivered by the Rev. Henry B. Bryan, Canon of the Cathedral, and Archdeacon of Queens and Nassau counties.

THE CHURCH CLUB listened to a very interesting address on the subject of "Mr. Gladstone as an Oxfordian, a Churchman, and a Theologian," by Dr. S. Parks Cadman. Coming as it did from a minister who had served in the Methodist communion and was now active in the Congregationalists, it was a noble tribute to this great man. The honor and esteem paid his memory by Churchmen could in no way exceed the tribute paid him by Dr. Cadman. The meeting was considered the best attended of the season.

THE MEMBERS of the Junior Clericus will be entertained in June by the Rev. Edmund B. Smith, rector of St. John's Church, Fort Hamilton. There is no doubt as to the excellence of the hospitality of the genial rector of this parish. The members will have the opportunity of witnessing the drill of the light and heavy artillery of the fort and of a delightful sail on the bay in the steamer *Sentinel*.

ST. GEORGE'S CHURCH, ASTORIA, L. I.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Burial of Dr. Percival.

THE BURIAL service for the Rev. John Percival, D.D., was held at the Free Church of the Annunciation, New Orleans, of which for many years he had been rector, on the morning of Thursday, April 21st. Those present included all of the city clergy, many others from the Diocese, the Mayor, and most of the city officials of New Orleans, and a large congregation of other friends. There had been a guard of honor maintained during Wednesday night at his late residence, and the body was taken to the church shortly before the service on Thursday morning, where the children of the Sunday School met the procession and escorted it to the gate. The opening sentences were read by the Rev. A. G. Bakewell, the lesson by the Rev. Byron Holley, and the prayers by the Rev. Beverley Warner, D.D., after which the Bishop delivered an address. He also intimated that a more elaborate memorial address would be given at a special service to be held at a later time. At the grave, the service was taken by the Rev. W. S. Slack and Mr. Bakewell.

The notice of the death of Dr. Percival printed in these columns last week erroneously stated that he had been rector of the Church of the Annunciation, St. Louis, where New Orleans had been intended.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Colored Work in Boston—Cornerstone in Dorchester—Boston and Other Notes.

A CHAPEL erected for Congregationalists, on West Lenox Street, Boston, has been purchased for the colored work under the direction of the S.S.J.E. mission, and it will hereafter be known as St. Margaret's chapel. The congregation will be formed largely out of that of St. Martin's mission, which latter, in turn, grew out of the work at St. Augustine's. This progress is made necessary by the very satisfactory extension of the work done among the colored people of Boston by Father Field. In a statement relating to the work, printed in the Boston daily papers, the explanation is made:

"It is not the aim to establish an exclusively colored church, but a church where the colored members of the faith, if they feel inclined, can worship with one another and have a chance at church government. It is desired to have it distinctly understood that in the Episcopal Church no color line is drawn and a colored Episcopalian is at liberty to worship in whatever church he or she may elect."

IT IS ANNOUNCED that the Rev. Elwood Worcester, D.D., rector of St. Stephen's Church, Philadelphia, has been called to Emmanuel Church, Boston, to succeed the Rev. Leighton Parks, D.D., who has become rector of St. Bartholomew's Church, New York. The Rev. Dr. Worcester went to St. Stephen's some years ago from Lehigh University, Pennsylvania, where he was one of the faculty. He married one of the daughters of the late Bishop of Central Pennsylvania, Dr. Rulison. St. Stephen's parish has always been very successful, being in the centre of the business section of the city. Dr. Worcester is known as a Broad Churchman.

THE CORNER STONE of St. Mark's Church, Columbia Road, Dorchester District, was laid by Archdeacon Babcock on the day of its patron saint. Addresses were made by the Archdeacon and the Rev. Messrs. George L. Paine, Charles E. Barnes, and the priest in charge, the Rev. Henry M. Saville. As the proposed stone church building cannot be erected just now, the existing wooden structure to be completed in the fall, will answer the present needs of this growing community, and, later on, will be removed back upon the lot and will serve as a parish house. It will cost about $7,000, and already $2,000 has been raised.

This mission was started in June, 1887, by the rector of St. Mary's Church, in the library building at Mt. Bowdoin and Washington Streets. In the fall of 1888, it was removed to Wetherell Hall near Grove Hall, and was known as the Grove Hall mission, and here afternoon services were held by the Rev. L. W. Saltonstall, and afterwards regular morning services were in charge of lay readers, Messrs. Francis L. Palmer and Rufus S. Chase, who afterwards became clergymen. The Rev. Henry M. Saville was placed in charge on December 1, 1897, and soon after this the mission took the name of St. Mark. Under his charge it has prospered. Property (No. 23 Columbia Road) was purchased and fitted up for services. Its cost was $8,000, which has all been paid. The mission has been conducted along Catholic lines, and has never resorted to the use of entertainments or fairs for the raising of funds, but the priest in charge has carefully guided his flock, and found them willing to give without these usual inducements.

THE REV. DR. ADDISON of Brookline spoke upon the topic "How Near Together are the Working Principles of the Evangelical Denominations?" before the Congregational Club, April 26th.

BISHOP LAWRENCE thus writes of the late Augustine H. Amory, in the diocesan paper:

"What he accomplished in the development of the parish has always been to me a marvel. It is rarely that a rector can return, as I did year after year, to his old parish and sympathize with and rejoice in every single act, method, and movement of his successor. His love of a beautiful and dignified service kindled in the people a desire for a larger chancel and choir and a more dignified church interior. This was all accomplished. The Sunday School steadily grew, it overflowed the chapel and the parish house into the church.

"Mr Amory built his work up from the bottom. He had little interest in great buildings, large parish houses, or fine churches, except as they represented the development of the spiritual life of the people. He was, as is every good pastor, a house-going parson."

Prayers for the repose of the soul of the late Mr. Amory have been said in the Church of the Advent for one week.

BISHOP LAWRENCE has been away the past week in the South, speaking on the education of the negro, at Birmingham, Alabama.

MISS ELIZABETH P. NOYES was married to the Rev. Arthur F. Wabon of Tarrytown, N. Y., in Trinity Church, Boston, April 26th, by the Rev. Joseph N. Blanchard, D.D., and the Rev. Leonard K. Storrs, D.D., of Brookline.

AT THE ANNUAL meeting of the New England Watch and Ward Society, last Sunday, the Rev. F. B. Allen and Dean Hodges made the principal addresses.

THE REV. THOMAS E. CALVERT, rector of Christ Church, Plymouth, was recently presented with a gold watch by his parishioners. —MR. RALPH A. CRAM, the well-known Church architect, has gone abroad to study the Cathedrals of the continent.—A LOT of desirable land has been given for a church building at Hyannis port, Cape Cod.—THE 20th anniversary of the Rev. P. W. Sprague's rectorship of St. John's, Charlestown, was observed on St. Philip's and St. James' day. —THE WILL of James H. Center of Somerville leaves $1,000 to the Church Home for destitute children, South Boston.—THE BUILDING FUND of the Church of the Epiphany, Winchester, now amounts to $20,000, of which $2,500 was given at Easter. Trinity Church, Haverhill, by its Easter offering of $1,300 has paid off its indebtedness. The Rev. Wm. O. Baker has made many improvements, and his faithful, untiring labors have resulted in strengthening the work of the Church in this city.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Window at Flint.

A WINDOW in memory of the late Rev. Marcus Lane has been placed in St. Paul's Church, Flint (Rev. Wm. D. Powers, D.D., rector), of which Mr. Lane was at one time the rector, and under whom the present church edifice was erected a quarter of a

A Matter of Health

There is a quality in Royal Baking Powder which makes the food more digestible and wholesome. This peculiarity of Royal has been noted by physicians, and they accordingly endorse and recommend it.

ROYAL BAKING POWDER CO., NEW YORK.

century ago. The window is the gift of the widow, now resident in Freeport, Ill.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

New Altar at Wauwatosa.

An altar and reredos of oak have just been placed in Trinity Church, Wauwatosa, as a memorial to the late Mr. Wm. Sanderson, erected by his mother. Also in the same church, a brass lectern of handsome design, in memory of a daughter of Dr. and Mrs. White. Both of the gifts are very elegant ones, and are additions that greatly enhance the beauty of the chancel.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Bequest for Seabury—New Ulm—The Twin Cities—Faribault Convocation.

The late Sarah J. Smith of New York City has bequeathed in her will to the Bishop of Minnesota and his successors, fifty shares of capital stock of the New York Central & Hudson River R. R. Co., to be applied in founding one or more scholarships at Seabury Divinity School, to be known as the "Josephine Smith Scholarship"; also her library to the Bishop in trust for the library of Seabury Divinity School. Neither gifts will become available before September next.

A generous Churchwoman of Minneapolis has promised $1,000 to purchase a lot for St. Peter's mission, New Ulm, as soon as the parishioners will provide a suitable building.

A beautiful credence in marble and brass, in memory of the late Lieut. O. H. Rask, has been placed in Gethsemane Church, Minneapolis, by his widow and members of his family. Bishop Edsall blessed it at his recent visitation. On July 3d, Paul Faude, son of the much lamented Dr. Faude, will be ordered deacon at this church. He is a very bright and promising young man. On Wednesday evening, April 27th, a large congregation assembled to hear the Rev. Charles Scadding, rector of Emmanuel Church, La Grange, Ill., deliver his illustrated lecture on the Church in America. It was very instructive and greatly appreciated. It awakened new interest in missions, presented in this light. The lecture was afterward repeated at St. John the Evangelist's, St. Paul, with equal success.

The new pipe organ installed in St. Clement's mission, St. Paul, at Easter, was formally opened by an organ recital, Wednesday evening, April 27th. The organist of St. John the Evangelist's, Prof. Fairclough, conducted the recital in his usual brilliant and masterful manner. A short service preceded the recital. It is one of the Austin Organ Company's newest instruments. It has two manuals, the keyboard being placed on the opposite side of the chancel from the pipes, connected by electric wires and pneumatic tubes. The necessary steps are now in progress towards evolving this mission into a full-fledged parish. A strong feeling has been expressed for a boys' and men's choir in this mission. It is hoped that this will be accomplished when the parish matter has been consummated.

The Faribault Convocation held its Easter-tide meeting at Calvary Church, St. James, Minn., on April 26th and 27th. Careful preparation had been made for the meeting by the rector, the Rev. W. H. Knowlton, and the result was a largely attended and interesting convocation. The opening sermon was preached by Dean Butler of Faribault. The next morning Dr. George H. Davis celebrated the Holy Eucharist, and the whole forenoon was devoted to listening to missionary reports, mostly encouraging, and to conferring about missionary work. After a bountiful lunch, spread by the ladies of the parish, two hours were given by the clergy to the subject, "How to Render the Services of the Church," which proved to be an animating and informing topic.

At 4 P. M. before a large congregation the Rev. Everett W. Couper read a paper on "How to Behave in the Church." It was a very thoughtful, well balanced, and helpful paper, and was followed by brief and earnest addresses by all the clergy present. The final service was devoted to Evening Prayer and the Question Box. The questions were numerous and the answers by Dean Butler, Dr. Davis, and others held the close attention of the congregation for nearly two hours. The Trinity-tide meeting is to be held at Mankato in November.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Gift to St. Augustine's.

A handsome font cover of oak and brass has been presented to St. Augustine's Church, St. Louis (Rev. G. D. B. Miller, rector), in memory of the late Henry Seymour Chase, son of Dr. F. B. Chase, who was formerly a member of St. Augustine's Sunday School and was confirmed in the church.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Appleton Memorial Service—Death of R. C. M. MacMurdo.

A special service in memory of the late Rev. John P. Appleton was held in Grace Church, Nutley, on Sunday evening, April 24th. The address was delivered by a lifelong friend of the late Mr. Appleton, the Rev. C. S. Abbott of Belleville. Mr. Appleton was for a long period the honored rector of Grace Church and only retired from the rectorship when compelled to do so by the illness which finally caused his death.

Richard Channing Moore MacMurdo of Arlington died suddenly at his home on the afternoon of April 27th. He was 21 years of age and a leading member of Trinity Church, Arlington. By descent he was connected with some of the most distinguished Churchmen of the past generation. On his father's side he was a descendant of Benjamin Moore, second Bishop of New York. His great-grandfather was Richard Channing Moore, late Bishop of Virginia. His great-granduncle was the Rev. Dr. Clement C. Moore, late President of Columbia College. The family is also related to many other prominent religious workers of the past and present time.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Bequest for Mt. Holly—Diocesan Notes.

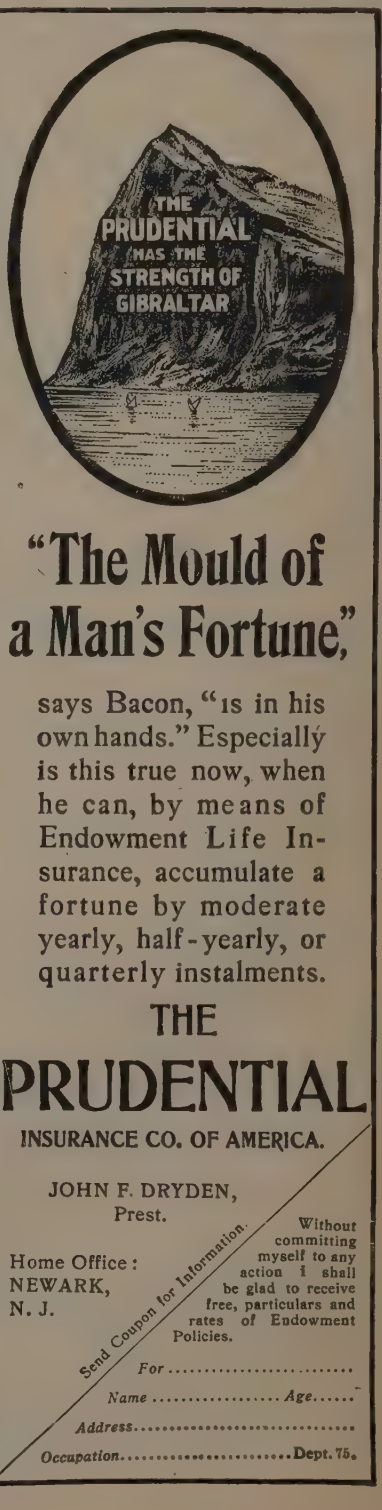
St. Andrew's Church, Mount Holly, is to receive $1,000 by the will of the late Sallie J. Fenimore of that city.

Grace Church, Plainfield (Rev. E. Vicars Stevenson, rector), is to have a new parish building. For some years the old church, which had been renovated for use as a parish house, has answered its purpose; but the increased activities of the Church have now made a change necessary. The plans for the new building are almost ready, and the work will soon be commenced, within $5,000 of the complete amount needed having been provided. When the new building is finished the services for colored people will be held here. Important changes will also be made in the parish Sunday School, which will be reorganized and graded, and probably put in care of a paid corps of teachers.

The Rev. M. B. Nash, the new head of the Associate Mission, has been devoting considerable time to searching out new fields of missionary labor in the Convocation of New Brunswick. In some of the places visited he has established Church services, and in others has prepared the way for their introduction. At Belmar there is a summer church, but fifteen resident Church families were found to whom no one had ministered for years, and for their benefit services all-the-year-round have been started, a rented hall being used. Services have also been begun at Pennington, New Orange, Sharon, and Newton, and Sunday evening services started at Trenton Junction, with a largely increased attendance.

At St. Uriel's mission, Sea Girt, the congregation have paid $1,400 on the church debt and will soon be able to still further reduce their pecuniary obligations.

The Rev. Dr. Baker, Dean of the Convocation of New Brunswick, reports that a number of missions have voluntarily relinquished the aid they received from Convoca-



"The Mould of a Man's Fortune,"

says Bacon, "is in his own hands." Especially is this true now, when he can, by means of Endowment Life Insurance, accumulate a fortune by moderate yearly, half-yearly, or quarterly instalments.

THE PRUDENTIAL

INSURANCE CO. OF AMERICA.

JOHN F. DRYDEN, Prest.

Home Office: NEWARK, N. J.

Send Coupon for Information.

Without committing myself to any action I shall be glad to receive free, particulars and rates of Endowment Policies.

For .....

Name ..... Age .....

Address .....

Occupation ..... Dept. 75.

tion and have become self-supporting. Among those which have recently become independent are Holy Trinity, South River, St. James', Piscataway town, and St. Mary's, Point Pleasant. The work at South River has grown so rapidly that the Rev. Mr. Reddish, who has been in charge, has resigned from the Associate Mission staff and will give his entire attention to the work there.

NORTH CAROLINA.

Jos. B. Cheshire, D.D., Bishop.

Church Consecrated at Concord.

The Bishop consecrated All Saints' Church, Concord, on April 27th. The work, which has been very successful, is under the charge of the Rev. J. C. Davis, D.D.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Frederic Warde in Toledo.

Mr. Frederic Warde, the well-known actor, addressed a large congregation in Trinity Church, Toledo, the evening of Sunday, April 24th. The church was so full that many were turned away unable to get in.

OLYMPIA.

Frederick W. Keator, D.D., Miss. Bp.

Seattle Notes.

On Easter day, at St. Mark's, Seattle (Rev. J. P. D. Llwyd, rector), over 3,500 received the Holy Communion, and the Easter offering amounted to $3,100. The amount has been divided by the rector and vestry as follows: $600 for special paving taxes around the church; $280 to the General Board of Missions; $500 to the missions of Olympia, and $1,500 to the reduction of the debt on the new organ. Several beautiful gifts were received by the parish, among which were a fine sanctuary lamp of brass, from Miss Florence Harper as a memorial to her father, William Harper. The lamp was fabricated by Messrs. Lamb of New York. Also a jewelled hanging for the pulpit desk, embroidered by a member of the parish.

A men's club of over 100 members has been organized in this parish. At its opening banquet on April 26th, speeches were made by ex-Senator Wilson, the Bishop of Olympia, and other distinguished men. A splendid service is being arranged for the opening of the Interdiocesan Clericus which is to be held in St. Mark's on Tuesday evening, May 24th. Bishop Keator will preach the sermon. Another service of considerable interest will also be held in the same church on the evening of the octave of Ascension day, when the Sunday Schools of the different city parishes will coöperate in a union service, the sermon being preached by the rector of Trinity Church.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Good Shepherd Choir—Sunday School Auxiliary — The Convention — Gifts at St. Peter's—Notes—Divinity School Notes.

Twenty years ago the only vested choir in the northeast section of the city of Philadelphia was that of the Church of the Good Shepherd (the Rev. John Alexander Goodfellow, rector). At the present time there are but five churches without a vested choir. This district embraces that section east of Broad Street and north of Market. Seventeen parishes in this district have introduced vested choirs: The Advent, St. Jude's, the Resurrection, the Messiah, the Annunciation, St. Simeon's, St. Barnabas', St. Luke's (Hospital Mission), Emmanuel (Kensington), Emmanuel (Holmesburg), Holy Innocents', St. George's (Richmond), Free Church of St. John, St. Mark's (Frankford), St. Paul's (Aramingo), St. Stephen's (Bridesburg). Several of these were introduced at Easter. The choir of the Church of the Good Shepherd now numbers seventy men and boys and has been under the direction of Mr. Frank H. Longshore for the past seventeen years.

A largely attended meeting of the Sunday School Auxiliary of the Diocese was held in the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector), on Saturday afternoon, April 23d. It was the time of the presentation of the Lenten offering of the children. Three Bishops were present: the Rt. Rev. Ozi William Whitaker, D.D., the Rt. Rev. Alexander Mackay-Smith, D.D., and the Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Southern Brazil. The latter made the principal address. Among other things the Bishop endeavored to make the points that Philadelphians had a "big pull" and an "open mind" and a "firm foundation," illustrating each point with a story adapted to children. The Rev. Herman L. Duhring, D.D., of the City Mission, made a telling address to the children about the offerings during this Lent. He thought the offerings throughout the American Church would exceed those of last year. The average last year amounted on an average to $20 and this year to $22. The Bishop of the Diocese then announced the offerings, which he said "greatly rejoiced his heart." He also hoped that at no distant day the Easter offering in each parish would be given entirely to Missions. It was announced that the amount of the Lenten offerings would be cabled to George C. Thomas, who is travelling abroad. The amount so far contributed was $28,431.

The Rev. James S. Stone, D.D., sometime rector of Grace Church, Philadelphia, but now of St. James' Church, Chicago, preached

CHOIR, CHURCH OF THE GOOD SHEPHERD, KENSINGTON, PHILADELPHIA.

in his old parish in Philadelphia on the Third Sunday in Lent.

Old St. John's parish, N. L. (Rev. O. S. Michael, rector), has received a beautiful brass missal desk from the Society of St. Charles the Martyr. It was used for the first time on April 24th, by the rector.

The 120th Convention of the Diocese of Pennsylvania began in the Church of St. Luke-Epiphany, Philadelphia, on Tuesday, May 3d. The sermon was preached by the Rev. A. G. Mortimer, D.D., rector of St. Mark's Church, Philadelphia.

The first Convention of the Church in the Diocese of Pennsylvania was held in old Christ Church, Philadelphia, on May 23d, 1785. This was preceded by a series of meetings, beginning March 29th, 1784, being called at irregular intervals and ending with February 7th, 1785. The recorded minutes of the first meeting give the gist of the whole number of meetings which resulted in an annual convention in this Diocese:

"In consequence of appointments made by the vestry of Christ Church and St. Peter's, and by the vestry of St. Paul's, Mr. William Pollard, deputy from Christ Church, Mr. John Chaloner, from St. Peter's, Mr. Lambert Wilmer and Plunket Fleeson, Esquire, deputies from St. Paul's, met the clergy of the said churches, viz., the Rev. Dr. White, the Rev. Dr. Magaw, and the Rev. Mr. Blackwell, at the house of the Rev. Dr. White, for the purpose of conferring with them concerning the formation of a representative body of the Episcopal Church in this state.

"The body assembled, after taking into consideration the necessity of speedily adopting measures, for the forming of a plan of ecclesiastical government for the Episcopal Church, were of opinion that a subject of such importance ought to be taken up, if possible, with the general concurrence of the Episcopalians in the United States. They therefore resolved to ask a conference with such members of the Episcopal congregations in the counties of this state, as were then in town; and the clergy present undertook to converse with such persons of the above description as they could find, and to request their meeting the body, at Christ Church, on Wednesday evening, at 7 o'clock."

At this meeting, on March 31st, it was resolved "that a circular letter should be addressed to the wardens and vestrymen of the different Episcopal congregations in the States." In consequence of this circular letter, "sundry gentlemen assembled," at Christ Church on May 24, 1784. The Rev. Dr. White was chosen chairman and Mr. William Pollard, clerk. A remarkable committee was appointed, consisting of the most learned men in attendance—four Priests: Rev. Dr. White, Rev. Robert Blackwell, Rev. Samuel Magaw, Rev. Joseph Hutchins, St. James', Lancaster; three lawyers: W. Parr of Reading, Pa., Richard Willing of St. David's, Radnor, Pa., and Plunket Fleeson of St. Paul's, Philadelphia; two physicians: Dr. Gerardus Clarkson of St. Peter's, Philadelphia, and Dr. Robert Shannon, of St. James', Perkiomen, Pa.

This committee reported, among other suggestions: "That they think it expedient to appoint a standing committee of the Episcopal Church in this state, consisting of clergy and laity; that the said committee be empowered to correspond and confer with representatives from the Episcopal Church in other states; and assist in framing an ecclesiastical government," etc. The report was adopted.

It is noted that at none of these several meetings is there any reference to the Holy Communion being celebrated. It was not until 1817 that the secretary of the convention records: "The Divine Service celebrated and the Communion was administered to members." In 1815 it began to be the custom to present candidates for Holy Orders at the time of the meeting of convention. In the "Journal" is found: "The Divine Service was celebrated and candidates were presented for Holy Orders." This convention met in St. James' Church, then on Seventh above Market Street, Philadelphia, and the secretary was the Rev. Jackson Kemper.

There is no more quaint church in Philadelphia than old St. Peter's (the Rev. Richard H. Nelson, rector). It will well repay a visit. Among the memorial tablets recently placed in the nave of the church was one dedicated on Wednesday morning, April 27th. It is of bronze and stone, and contains the following inscription:

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
1812 Estella P. Miercken 1891
1815 Anne Miercken 1874

This tablet is placed in the church of their deep reverence and love by grateful pupils, whose lives have been influenced through the precepts and example of these Christian gentlewomen.

In the Communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favour with Thee our God and in perfect charity with all the world.

In the same church, some time since, a magnificent marble memorial tablet of exquisite workmanship was unveiled. It contains the following inscription:

IN LOVING MEMORY OF
Rosalie Morris Johnson
WIFE OF
R. Winder Johnson
AND DAUGHTER OF
George Calvert Morris
AND
Elizabeth Kuhn
HIS WIFE
Born Jan. 17, 1864. Died Aug. 5, 1903.

"Lord, I have loved the habitation of Thy House: and the place where Thine honour dwelleth" (Ps. xxvi. 8).

"Those that be planted in the House of the Lord shall flourish in the courts of our God" (Ps. xcii. 13).

A helpful conference on "What Shall We Do for the Boys?" was held in the well-

SOAKED IN COFFEE

UNTIL TOO STIFF TO BEND OVER.

"When I drank coffee I often had sick headaches, nervousness and biliousness much of the time, but about 2 years ago I went to visit a friend and got in the habit of drinking Postum.

"I have never touched coffee since, and the result has been that I have been entirely cured of all my stomach and nervous trouble.

"My mother was just the same way, we all drink Postum now and have never had any other coffee in the house for 2 years, and we are all well.

"A neighbor of mine, a great coffee drinker, was troubled with pains in her side for years and was an invalid. She was not able to do her work and could not even mend clothes or do anything at all where she would have to bend forward. If she tried to do a little hard work she would get such pains that she would have to lie down for the rest of the day.

"I persuaded her at last to stop drinking coffee and try Postum Food Coffee and she did so and she has used Postum ever since; the result has been that she can now do her work, can sit for a whole day and mend and can sew on the machine and she never feels the least bit of pain in her side, in fact she has got well and it shows coffee was the cause of the whole trouble.

"I could also tell you about several other neighbors who have been cured by quitting coffee and using Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

WESTERN CANADA
160 ACRE FARMS IN WESTERN CANADA FREE
LANDS

POSSESS GREAT ATTRACTIONS. The man having a large family, the renter, and, in fact, any one who may be looking for a home, cannot do better than make inquiry regarding the

Free Homestead Lands

of Western Canada, noted for its adaptability to grain raising, cattle ranching and mixed farming. Its climate is highly spoken of. Socially, the people of Western Canada have no peers. The several religious denominations are well represented. Law and order are most carefully observed, while the observance of the Sabbath day is most strictly guarded.

For Atlas, Railway Rates and other information, apply to nearest authorized Canadian Government Agent, or to

W. D. SCOTT, Sup't of Immigration, OTTAWA, CANADA.

The Popular Line

with three elegant trains each way between Chicago and

LaFayette, Ind.
Indianapolis, Ind.
Cincinnati, Ohio.
Louisville, Ky.

and all points in the

SOUTH AND SOUTHEAST

is the

Big Four Route

Buffet Parlor Cars, or Dining Cars on day trains' and Pullman's finest Compartment and Standard Sleepers on night trains. All trains run solid, Chicago to Cincinnati. For reservations, etc., call on or address

J. C. TUCKER,
Gen'l Northern Agent,
238 S. Clark St., CHICAGO, ILL.

FREE OUR GREAT CATALOGUE of flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruits, Profusely Illustrated. Large Colored Plates—136 pages. Do not miss our Great Novelties. Do not delay, but send at once to
JOHN LEWIS CHILDS, Floral Park, N. Y.

SUMMER IN THE EAST.

It is estimated that there will be a larger travel to the Eastern resorts this year than for several years.

The New York Central Lines will offer a marvellous train service, and anticipate that their facilities will be taxed to their utmost capacity.

WABASH WORLD'S FAIR FOLDER

For a free copy of Wabash World's Fair folder, containing a colored map of St. Louis and the World's Fair Ground, together with beautiful half-tones of the principal buildings, address F. A. Palmer, A. G. P. A., 311 Marquette Bldg., Chicago.

$12.25 To Buffalo, N. Y., and Return

via Nickel Plate Road, May 10th, 11th, and 12th, with return limit of May 23d. Also lowest rates to Ft. Wayne, Cleveland, Erie, and other Eastern points. Three trains daily, with first-class Modern Equipment. Meals in Nickel Plate dining-cars, on American Club Meal Plan, ranging in price from 35 cents to $1.00; also service *a la carte*. No excess fare charged on any train on the Nickel Plate Road. When contemplating an Eastern trip, write John Y. Calahan, General Agent, No. 113 Adams St., Room 298, Chicago, Ill. Chicago Depot, corner Van Buren and La Salle Streets, the only Passenger Station in Chicago on the Elevated Railroad Loop.

Flinging Out the Banner.

A practical aid to the Woman's Auxiliary, by Mrs. H. M. Morrison (wife of the Bishop of Duluth.) Price 50 cts. net. Postage 8 cts.

THE YOUNG CHURHCMAN CO.,
Milwaukee, Wis.

GOV'T AUCTION SALE CATALOGUE GUNS
Pistols, Military Goods (Illustrated), 15c. mailed 6c. stamps. F. Bannerman, 579 Broadway, N. Y.

appointed parish house of All Saints' Church, Norristown (the Rev. William Herbert Burk, rector). It was the spring meeting of the Norristown Section of the Philadelphia Local Assembly, B. S. A. Mr. Joseph E. De Cray was the appointed speaker, and gave his experience as director of the Junior Chapter of the Church of the Resurrection, at which church on Palm Sunday, sixteen Juniors were presented for Confirmation. Mr. Shaffner of All Saints', advocated male teachers for boys. The Rev. Harvey S. Fisher of St. John's, Norristown, suggested the idea of the Girls' Friendly, in which older women become intimately associated with four or more girls as a method which might be followed by men who desire to influence boys. Mr. Bomberger of All Saints', advocated "Comradeship, or having the genuine spirit of a boy with the genuine dignity of a man." The secretary of the Philadelphia Local Assembly urged each man with a boy of his own to see that he is taught the Church Catechism and, as far as possible, to try to train other boys to adopt Churchly ways.

THE AMOUNT needful in payment of the mortgage on the parish house of the Church of the Messiah, Port Richmond (the Rev. Charles Lockwood Fulforth, rector), has been raised.

ST. PAUL'S CHAPEL, Bristol (the Rev. John Kennedy Moorhouse, priest in charge), has paid off recently about $1,000 of its $3,400 mortgage.

A BEAUTIFUL brass and walnut credence has been presented to St. Matthias' Church, Philadelphia (the Rev. C. Rowland Hill, rector), as a thank-offering by Dr. and Mrs. H. Y. Evans. Dr. Evans is the rector's Warden. A brass pulpit lamp and bracket have been presented to this parish by the rector, wardens, and vestry of St. James' Church.

ON THE Feast of SS. Philip and James the new stone building of St. Luke's Church was consecrated by the Bishop of the Diocese (the Rev. Joseph Manuel, priest-in-charge). The sermon was preached by the Rev. John Blake Falkner, D.D., rector emeritus of Christ Church, Germantown. Among the memorials are a brass altar cross and lectern and a pulpit of brass and stone and wood.

THE PHILADELPHIA DIVINITY SCHOOL.

THE 8th special service under the auspices of the Missionary Society of the School was held on the evening of the Third Sunday after Easter at the Church of the Holy Apostles (Rev. N. S. Thomas, rector). The rector and the Rev. William A. Barr of St. Luke's Church, Norfolk, Va., were the speakers. The first spoke of the "Work of the General Missionary Society and the Support It Deserves"; the second on "Belief in Missions."

RHODE ISLAND.

WM. N. MCVICKAR, D.D., Bishop.

Grace Church Anniversary.

GRACE CHURCH, Providence, will celebrate its 75th anniversary on May 14th and 15th, being Saturday and Sunday. On the former date there will be an evening reception, at which it is hoped to bring together the former rectors, so far as they are still living, with the people and friends of the congregation. At the Sunday morning service the anniversary sermon will be delivered by the Bishop Coadjutor of New York, one of the former rectors. There will be special addresses at the evening service by President Faunce of Brown University, the Rev. James G. Vose, D.D., from one of the Protestant churches in the city, and the Rev. Lester Bradner, Jr., Ph.D., of St. John's Church, from which Grace Church was formed. Grace was the second parish of the Church to be founded in Providence, the preliminary meeting which resulted in its establishment having been held on May 22, 1829, under the presidency of the Rev. Nathaniel B. Crocker, rector of St. John's Church. The organization was effected on May 26th of the same year. Among past rectors have been the Rev. Alexander H. Vinton, Sr., D.D.; Bishop Henshaw, whose rectorship extended through the entire term of his episcopate of Rhode Island; Bishop Clark, who occupied the rectorship jointly with the episcopate until 1866; Dr. Greer, now Bishop Coadjutor of New York, from 1872 till 1888; the Rev. Floyd W. Tomkins, Jr., D.D., now rector of Holy Trinity, Philadelphia, from 1895 till 1899, in which latter year the present rector, the Rev. E. S. Rousmaniere, assumed charge.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Congregational Minister Received—Tablet at St. Paul's.

ON THE Third Sunday after Easter, Bishop Capers visited St. Michael's Church, Charleston, and confirmed a class of ten, among whom was the Rev. Augustus Davisson, lately pastor of the Congregational church in this city. Mr. Davisson expects to study for Orders. At 8 P. M. the same day, Bishop Capers dedicated the tablet which has been recently erected in St. Paul's Church, Charleston, to the memory of the late Rev. W. H. Campbell, D.D., who was for 25 years the rector of the parish. Five of the city clergy were present, and the tablet was presented to Bishop Capers, on behalf of the congregation, by the Rev. L. G. Wood, the present rector. The inscription on the tablet was written by Bishop Capers, and is as follows:

SACRED TO THE
BELOVED MEMORY OF THE
REV. WILLIAM H. CAMPBELL,
DOCTOR IN DIVINITY
FOR TWENTY-FIVE YEARS RECTOR OF
THIS PARISH.

Born in Fairfield, S. C., October 22, 1823. A Graduate of the South Carolina College; Lawyer, Soldier and Jurist. He brought to his Ordination, in 1870, a character matured in the experience of peace and war, and a superior mind, cultured and trained in learning and the arts. This Stone is erected by the Vestry and Congregation of St. Paul's, to commemorate his Godly life and his devotion to his flock, whom he shepherded with a faithful heart.

"His preaching much, but
More his practice wrought,
A living sermon of the
Truths he taught."

The Rev. L. G. Wood has resigned the rectorship of St. Paul's, Charleston, and is, for the present, doing missionary work in the Diocese.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

The Bishop's Health—Madison.

BISHOP HARE has sufficiently recovered from his recent illness to be able to return to South Dakota in the early part of May.

THE REV. A. CORBETT has taken charge, under appointment of Bishop Hare, of the churches at Madison and Howard, and has received most cordial welcome. The item recently printed stating that the Rev. St. Ethelbert Yates had been appointed to this position proves to have been an error.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Centennial at Worthington.

THE 100TH ANNIVERSARY of the founding of St. John's parish, Worthington, will be observed on Friday, May 20th, at the close of the diocesan Convention, which is to meet in Columbus on the 18th. This is the parish in which Bishop Philander Chase began his work as a missionary in 1817 and as the first Bishop of Ohio in 1819. Bishop Vincent has taken order for the observance of the anniversary above mentioned, and it is understood that the historical address will be given by the Rev. Dr. Hosea Jones, Dean of Bexley Hall at Gambier, a former rector of the parish.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Cornerstone at St. Elmo—Debt Paid at Chattanooga—Actors' Church Alliance in Memphis.

THE CORNER STONE of the new memorial church at St. Elmo, near Chattanooga, was laid on the afternoon of Sunday, April 24th, by the Bishop of the Diocese, assisted by the Bishop of Marquette, the Rev. F. W. Goodman, and Mr. Francis Lynde, the latter well known as an author and a leading Churchman, who acts as lay reader for the St. Elmo mission. The choir of St. Paul's Church, Chattanooga, united with that of the mission in rendering the music for the service. The stone was placed in position by Mr. Lynde, and addresses were given by the two Bishops present. The lot on which the church is being erected was given for the purpose by the late Col. A. M. Johnson, and was accepted by the mission on April 5th, when subscriptions for the new building were made, and work was commenced immediately. The church will be a memorial to the wife of Col. Johnson. It is interesting to note that the conrner stone was one that had formerly served in the old St. Paul's Church, Chattanooga, and bears a bronze tablet on which the name of that parish, the date of the laying of the corner stone, and the name of the officiating Bishop, engraved.

THE CONGREGATION of St. Paul's Church, Chattanooga, was informed on Sunday morning, April 10th, by the rector, the Rev. F. W. Goodman, that a sufficient amount had been raised to cancel the debt of $5,000 which re-

NOT ON MEAT

MAN COULDN'T REGAIN STRENGTH UNTIL HE CHANGED TO GRAPE-NUTS.

It's a common joke to say "He eats so much it makes him poor to carry it around" when speaking of some thin, scrawny fellow who eats as much as a horse, but it is frequently true if the food is not the kind the body calls for.

A person might eat a ton of improper food and never get an ounce of nourishment from it, but put them on a Grape-Nuts diet and four teaspoonfuls of this food (which is all nourishment) quickly brings pounds in weight and a fortune in health and strength. This has been proved over and over.

A German woman of Chicago gives an instance in her own family. It's briefly told but the truth is there: "My husband lost his left hand in an accident and lost a terrible amount of blood, kept getting weaker for five months and finally got a terrific cough. He would eat big meals of meat and potatoes to get well, but didn't get any good from them. Finally I persuaded him to try Grape-Nuts food and from a skeleton of 83 pounds he soon regained his normal weight of 207 pounds and is strong and well and declares he wants no other food for the main part of his meals.

"As for myself, my flesh was flabby, I tired so easily and my memory was so poor I could keep nothing in my head, but after three months of the Grape-Nuts diet I gained 12 pounds, my flesh is hard and firm, I am stronger and my memory has improved wonderfully. I keep a candy store, but I sell Grape-Nuts, too, for I think it is the best thing to give the children." Name given by Postum Co., Battle Creek, Mich.

Look for "The Road to Wellville" in each package.

mained on the church building. This is the completion of a mortgage debt incurred 17 years ago, and which has been steadily reduced during the present rectorship. The debt on the church proper was paid off and the church consecrated in 1901, and the entire parish is now out of debt by reason of this recent payment.

At the Church of the Good Shepherd, Memphis (Rev. Thomas D. Windiate, rector), the annual service under the auspices of the Actors' Church Alliance took place on April 24th, and notwithstanding the bad weather, the church was not able to hold all who desired to show their interest by attendance. The sermon was preached by the Rev. Walter E. Bentley, the founder, organizer, and general secretary of the Alliance, on The Relations between the Church and the Theatre. At the morning service, Mr. Bentley preached at St. Mary's Cathedral on The Attitude of the Church to the Theatre. On Monday night following, at the Good Shepherd parish house, a Local Chapter of the Actors' Church Alliance was formed, with the Bishop as Honorary President, and the Rev. Thomas D. Windiate as President.

At the recent visit of the Rev. W. A. Guerry, chaplain of the University of the South, to Memphis, in the interest of the semi-centennial fund which he is raising to be presented to the University in 1907, he made addresses at Calvary Church and St. Mary's Cathedral, the University School, and the High School, and the Nineteenth Century Club, and secured in Memphis about $2,000 in cash and pledges, being more than any other city he has visited has raised.

VERMONT.

A. C. A. Hall, D.D., Bishop.

Gift to the Bishop.

The priests of the Diocese of Vermont, through the Rev. Philip Schuyler, treasurer of a committee for that purpose, have sent to Bishop Hall a check wherewith he is to purchase a stained glass window for his oratory at the Bishop's House, Rock Point, Burlington. It is a gift from the priests of the Diocese as a token of their gratitude to Almighty God for the completion of ten years of service by the Bishop of Vermont, and as a pledge of their love and loyalty to him as chief pastor. It is hoped to put the window in place as soon as possible.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Daughters of the King—Notes.

The eighth annual Convention of the Daughters of the King of the Diocese was held in St. Stephen's Church, Mt. Pleasant, on Thursday, April 28th. The Holy Communion was celebrated by the rector, the Rev. George F. Dudley, and a Quiet Hour conducted by the Rev. C. R. Stetson, the Bishop being prevented by illness from officiating, as expected. After recess, a business session was held and officers elected for the ensuing year, as follows: President, Mrs. A. A. Birney; Vice-Presidents, Mrs. Bratenahl and Mrs. E. E. Buck; Recording Secretary, Mrs. Bauer; Corresponding Secretary, Miss Trapier; Treasurer, Mrs. Foxwell. Reports were received from the various parish chapters, and brief addresses made by the Rev. George Carter of St. Andrew's Church, and the Rev. Dr. Devries of St. Mark's. There was a public service in the evening, with addresses by the Rev. Dr. McKim and the Rev. Messrs. Blake and Howden.

On the Third Sunday after Easter, when the Bishop visited St. Stephen's and confirmed a class of 20, a handsome new pulpit, the gift of the young people of the parish, was used for the first time. Its base is of dark oak, harmonizing with the chancel furniture, while the upper part is of brass, beautifully wrought.

The Rev. Clement Brown, rector of the Pro-Cathedral Church of the Ascension, who was obliged, by reason of illness, to give up work in the early part of Lent, has returned to Washington, but is suffering so seriously from nervous prostration that he is unable to resume his duties, and will sail for Europe the latter part of May. It is earnestly hoped that an entire rest will fully restore his health.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

Recovery of Mr. Haupt.

The Rev. W. H. Haupt took charge of St. Paul's Church, Clinton, at Easter, and is so far recovered as to be able to do his work in the church without the aid of crutch or cane, although on the street he needs both.

CANADA.

Retirement of Bishop Courtney—News of the Dioceses.

Diocese of Nova Scotia.

The resignation of Bishop Courtney became operative on April 25th. His last public act in the Diocese was an address before St. George's Society, Halifax, on the evening of the 26th, when he responded to the toast "Saint George and Merry England." His

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

☞Sold by Druggists, 75c.

Hall's Family Pills are the best.

One Fare for the Round Trip

plus 25 cents, to Cleveland, O., and return, via Nickel Plate Road, May 16th, 17th, and 18th. Tickets good going date of sale and returning to and including June 10th, by depositing same.

Three Through Daily Express Trains to Ft. Wayne, Cleveland, Erie, Buffalo, New York, Boston, and New England points, carrying vestibuled sleeping cars. Meals served in Nickel Plate dining cars, on American Club Meal Plan, ranging in price from 35c to $1.00; also service *a la carte*. Chicago Depot: La Salle and Van Buren Streets. No Excess Fare Charged on Any Train on the Nickel Plate Road. Chicago City Ticket Offices, 111 Adams Street, and Auditorium Annex. 'Phone, Central 2057.

WORLD'S FAIR VISITORS

will profit by adding a trip to Colorado, Utah, or the Pacific Coast, touring the delightful Rocky Mountain region via the

Denver & Rio Grande Railroad,

which has more scenic attractions, mountain resorts, mineral springs, and fishing grounds than any other line in the world.

The invigorating climate of Colorado makes it especially inviting for a summer vacation. As health resorts Manitou, Colorado Springs, Glenwood Springs, and Salt Lake City are world-famed.

Low excursion rates prevail to Colorado and Utah via all lines, allowing liberal stop-overs at and west of Colorado points.

Through car service from St. Louis and Chicago to Colorado, Utah, and California points. Superb dining cars, service *a la carte*, on all through trains. Beautifully illustrated booklets will be sent free on application to S. K. Hooper, Gen. Pass. and Ticket Agent, Denver, Colo.

Libby's Luncheon Loaf is always ready to serve when unexpected guests arrive.

Libby's Natural Flavor Food Products

comprise Veal Loaf, Ham Loaf, Melrose Paté, Vienna Sausage, Pork and Beans, Corned Beef Hash, and should always be upon the pantry shelf—replaced as soon as used.

Illustrated Booklet, "How to make Good Things to Eat," sent free. Libby's big Atlas of the World mailed for five 2c stamps.

Libby, McNeill & Libby
Chicago

CHICAGO & ALTON RAILWAY

THE first dining car in the world, the "Delmonico," was run by the Chicago & Alton in 1868. Then the "Alton" was the best dining car line because it was the only one. To-day it is the best dining car line because it is

"The Only Way"

People You Meet in the Dining Car.

Pictures of an American Prince, an old maid, a drummer, a pretty girl, a farmer, and other types, are contained in a booklet, which will be sent for a **two-cent stamp.** Address Geo. J. Charlton, Gen. Pass. Agt., C. & A. R'y, Chicago, Ill., who also has on hand a few Fencing Girl calendars at 25 cents each.

Ordination Certificate

We have our own issue of Certificates of Ordination both for Deacons and Priests' Orders, printed on Japan vellum, which makes a very durable certificate.

The certificates are handsomely printed, and so worded as to eliminate "Protestant Episcopal," and at the same time conform to the Ordinal. Prices: Single certificate 20 cts.; per dozen, $2.00.

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

"Don't Hide Your Light Under a Bushel." That's Just Why We Talk About SAPOLIO

removal from the Diocese is expected to take place almost immediately. The Synod convenes to consider the election of a successor in June, but it is said to be possible that the election may be postponed for a year.

The Governors of King's College, Windsor, met in Halifax, April 19th, to decide on a president for the college. There were several candidates and Ian Campbell Hanna, M.A., of St. John's College, Cambridge, England, was chosen. He is a son of the Dean of Chichester. Mr. Hanna has very high credentials, and has had extensive experience in Canada and India.—It was thought that Cape Breton would be well represented at the Synod (called in April), by lay delegates in favor of a division of the Diocese.—A very beautiful memorial window has been presented to St. John's Church, Wolfville, by Sir Frederick Borden, Minister of Militia, Canada, in memory of his uncle and aunt, Mr. and Mrs. Brown.—A solid silver chalice and paten were presented to Holy Trinity Church, Yarmouth, by a member of the congregation, at Easter. A tablet in memory of the Rev. J. T. T. Moody, D.D., for 37 years rector of Holy Trinity from 1846 to 1883, has been given by members of the congregation and placed in the church.

Diocese of Ottawa.

A very enthusiastic and largely attended missionary meeting was held in Ottawa, April 25th, Bishop Hamilton presiding. Addresses on work in the home mission field were given by the Bishops of Algoma and Keewatin, and on missions in China by a missionary on furlough, the Rev. Mr. White.—The rector of Trinity Church, Cornwall, in his report to the vestry, said that four things were needed in order that the parish should be properly equipped. A new rectory, a new organ, the erection of a spire, and the employment of a curate. It is thought that the new rectory at any rate will be built.

Diocese of Toronto.

To celebrate the twenty-fifth year of the episcopate of Bishop Sweatman, special services were held on Sunday, May 1st, in the Church of St. Alban the Martyr, which was founded by the Bishop. At the close of the evening service the congregation presented a congratulatory address, and gave to the Cathedral chapter a large portrait in oils of the Bishop to commemorate the occasion.

Diocese of Selkirk.

Bishop Bompas left Vancouver, April 26th for his Northern Diocese in the Yukon. His late visit to Winnipeg was the first time he had left his Diocese in a great many years.

Diocese of Montreal.

The preacher at both services at the Church of St. John the Evangelist, Montreal, on Sunday, April 24th, was the Rev. Father Osborne, provincial Superior of the Cowley Fathers, in Boston. In the morning the subject of his address was "Women's Work in the Church." In the evening he took for his subject the "Higher Criticism" of the destructive school.—At the service to celebrate St. George's day on Sunday, April 24th, in Christ Church Cathedral, the vicar, Rev. Dr. Symonds, preached the annual sermon to St. George's Society.—The ceremony of inducting the Rev. J. J. Willis, B.A., to the parish of St. Cyprian's, Montreal, was performed by Coadjutor Bishop Carmichael, assisted by Archdeacon Norton.

Diocese of Rupert's Land.

The choir of St. Matthew's Church, Winnipeg, were vested for the first time on Easter. —A chair for visiting Bishops has been provided in the Church of Holy Trinity, Winnipeg.—A rectory is much needed for St. Matthew's, Brandon.

Diocese of Calgary.

It is expected that the new Church of the Redeemer to be erected at Calgary will cost about $60,000, and will be a fine building of solid stone. There is to be a vestry for the choir and one for the clergy, north of the chancel, and on the south side two rooms—one for a sacristy and the other for special services.

A Swedish boy fell out of a window and was badly hurt, but with compressed lips he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that the boy would make a man for an emergency. And so he did, for he became the famous Gen. Bauer.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He became the great artist, Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." So he did, for he was Michael Angelo.—*Gospel Messenger.*

When you are most angry and vexed, remember that human life lasts but a moment, and that we shall all of us very quickly be laid in our graves.—*Marcus Aurelius.*

BROWN'S BRONCHIAL TROCHES

Allay Bronchial Irritation and effectively relieve Coughs and Throat Troubles.

Avoid Imitations. John L. Brown & Son

A PERFECT MILK FOOD

is Borden's Peerless Brand Evaporated Cream. It has a delightful, natural flavor and is superior to the richest raw cream, with the added insurance of being sterile. Always carried by soldiers, sailors, hunters, campers, and explorers. It has become a household necessity.

THE NICKEL PLATE ROAD

will sell tickets to Cleveland, O., and return, account of National Baptist Anniversary, on May 16th, 17th, and 18th, at rate of one fare for the round trip, plus 25 cents. Tickets good going date of sale. By depositing same, extended return limit of June 10th may be secured. Through service to New York City, Boston, and other Eastern points. No excess fare charged on any train on the Nickel Plate Road. Meals on American Club Meal Plan, ranging in price from 35c to $1.00; also service *a la carte*. Chicago depot: La Salle and Van Buren Streets, the only Passenger Station in Chicago on the Elevated Loop. Chicago City Ticket Offices, 111 Adams Street, and Auditorium Annex. 'Phone, Central 2057.

VEHICLES AND HARNESSES

Our 31 years experience selling direct and continued success guarantee you good quality, low prices and fair dealing. Large Beautiful Catalogue Free.
Elkhart Carriage & Harness Mfg. Co., Elkhart, Ind.

MEMORIALS WINDOWS, BRASSES, WOOD.
Highest Award, Augusta, Ga., Exhibition, 1901.
COLGATE ART GLASS CO.,
318 West 13th St., New York.

CHURCH EMBROIDERIES
VESTMENTS, ALTAR LINENS.
All material supplied. Artistic Stoles a Specialty
EMMA HAYWOOD, 165 West 94th St. New York.

Vacation Questions Answered

When planning your summer vacation, questions will arise which you can not answer readily.

We can tell you what you want to know about Colorado, Utah or California, the wonderful Yellowstone Park, the picturesque Black Hills of South Dakota, or the marvelous Puget Sound country.

It will be our pleasure, if you give us the opportunity, to tell you how to reach any of these points, how long it will take, what it will cost, what you can do and see when you get there, the cost of living, etc.

All these places are quickly and comfortably reached by the Burlington's thro' train and car service from Chicago and St. Louis. If you want to go somewhere for rest and recreation after visiting the World's Fair, write us.

Address the nearest representative of the Burlington Route, or use the following coupon, and the answer will reach you by return mail.

Burlington Route

P. S. EUSTIS, Passenger Traffic Manager, 209 Adams Street, Chicago. JJ

I want to go to_____
Please send me information about the place, the way to get there, the cost, etc.

Name_____

Address_____

P6

A BOTTLE FREE!

DISTRESSING STOMACH DISEASE Quickly cured to stay cured by the masterly power of Drake's Palmetto Wine. Invalids no longer suffer from this dread malady, because this remarkable remedy cures absolutely every form of stomach trouble. It is a cure for the whole world of stomach weakness and constipation, as well as a regulator of the kidneys and liver. Only one dose a day, and a cure begins with the first dose. No matter how long or how much you have suffered you are certain of a cure with one small dose a day of Drake's Palmetto Wine, and to convince you of this fact **The Drake Formula Co., 762 Drake Bldg., Chicago, Ill., will send a test bottle of Drake's Palmetto Wine free and prepaid to every reader of The Living Church who desires to make a thorough test of this splendid tonic Palmetto remedy.**

READ WHAT OTHER PEOPLE SAY ABOUT DRAKE'S PALMETTO WINE:

J. W. MOORE, Monticello, Minn., writes: "Four bottles of Drake's Palmetto Wine have cured me of Catarrh of Bladder and Kidney Trouble. I suffered ten years and spent hundreds of dollars with the best doctors and specialists and got no benefit. I am a well man again and cannot thank you enough. I have recommended Drake's Palmetto Wine to nine persons who are now taking it with good results. One young woman in Monticello was given up to die with Bladder Trouble by a Minneapolis specialist, and he and our local doctor, said they could do no more for her. Her father got a bottle of Drake's Palmetto Wine, and she has now taken it a week and is rapidly recovering. I write this out of gratitude to you, and you are at liberty to publish it if you wish to."

J. W. BROWN, Kasbeer, Ill., writes: "I had Stomach Trouble 25 years. Had vomiting spells and threw up pus and blood, and would get so weak I could not walk. I was that way when I received your trial bottle of Drake's Palmetto Wine, and had given up hope of ever getting any relief at all. I used the trial bottle, got four large bottles and used them. I am glad to say my stomach is all right and I feel like a new man. You don't know how a person suffers when afflicted as I was, nor what a relief is experienced when cured."

JAMES G. GRAY, Gibson, Mo., writes about Drake's Palmetto Wine as follows: "I live in the Missouri swamps in Dunklin County and have been sick with Malarial fever, and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malarial, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle."

A. A. FELDING, Knoxville, Tenn., writes: "I had a bad case of Sour Stomach and Indigestion. I could eat so little that I was "falling to bones," and could not sleep nor attend to business. I used the trial bottle and two large seventy-five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle."

JAMES McCARTHY, 149 Breckinridge Street, Detroit, Mich., writes: "I purchased at the drug store a bottle of Drake's Palmetto Wine, and find it unsurpassed for kidney trouble, and I am sure it will do all you claim for other complaints. I am recommending it to my friends, and wish you every success for your wonderful medicine."

SQUIRE CLARDY, "The Arlington," Hot Springs, Ark., writes: "After using Drake's Palmetto Wine seventeen days I have no sick stomach, and my bowels have become as regular as clockwork, digestion is good once more, and I am gaining in weight. Use this for the good it will do some other sufferer."

MRS. M. E. GIVENS, Jackson, Tenn., writes: "Drake's Palmetto Wine has relieved my stomach. My son's wife, at Mounds, Ill., was having the doctor wash her stomach out, and could eat only graham bread and drink sweet milk. After taking your Wine can eat anything she wants without hurting her."

A Free trial bottle alone has brought health and vigor to many, so you owe it to yourself to prove what it will do in your case. Write this very day.

DRAKE'S PALMETTO Wine Compound

FOR SPEEDY RELIEF AND ECONOMICAL CURE
—OF—
CATARRH
of Mucous Membranes, Congested and Torpid Liver, Indigestion, Flatulency,
CONSTIPATION OF BOWELS
Sluggish or Diseased Kidneys, Inflammation of Bladder and Enlargement of Prostate Gland.

PROMOTES HEALTH, VIGOR, AND STRENGTH TO THE FEMALE GENERATIVE ORGANS.

75c. PER BOTTLE

Drake Formula Company
CHICAGO, ILL.

READ THE ENCLOSED BOOKLET.

MRS. MYRA MONTI, Geneva, Wis., writes: "I cannot tell you how much good Drake's Palmetto Wine has done me. It is the very best that was ever invented. If I could have had it long ago I might have been saved years of suffering. My stomach and bowels were in dreadful condition. I would have sinking spells, and my bowels would discharge a hot, slimy substance; would feel so bad I wished I might die. Your Palmetto Wine has stopped that feeling, and I do not have sinking spells. My bowels are not quite well, but, oh, so much better. I truly thank God for the blessing—for a blessing it was to me. I am truly thankful to you, and remain your very grateful friend."

D. MOORE, Geneva, N. Y., writes: "Obtained a bottle of your Drake's Palmetto Wine of our druggist. My wife is deriving much benefit from the Wine for obstinate constipation—indeed the most she has received from any and all other medicines. I also am helped of kidney difficulty. We regard it as an excellent remedy. It has no defects or drawbacks. It does its work quietly, kindly and sweetly, and leaves no evil effects. We take pleasure in speaking of it to others. I went a few days ago to see a sick brother, and took a bottle along, hoping it might benefit him. I am a retired minister of the gospel and 92 years old."

MRS. DANIEL W. NEWTON, Greenfield, Mass., writes: "Mrs. Mary Reese, 74 years of age, has been ill with stomach trouble over a year, and for three months was in very serious condition. I gave her the trial bottle of Drake's Palmetto Wine you sent me, and it gave her great relief. Then she purchased a bottle, and has taken two-thirds of it, and walks a mile every day; can eat anything without any distress; has fine appetite and bowels are regular and thorough."

MRS. SUE A. MAY, Luverne, Ala., Writes: "I am the mother of eight children, and have been in bad health ever since I was married. I had been sick in bed for three months—had physicians every day—when I received your Drake's Palmetto Wine. After taking it for two weeks was able to be up and attend to my work. It is truly a splendid remedy. I will always thank you and my God for such relief."

MISS FLORENCE GORDON, Braymer, Mo., writes: "I have for several years been troubled with catarrh of the head and throat, until my voice, which was at one time beautiful, was almost ruined. Had sneezing spells which lasted sometimes for two days. Since beginning the use of Drake's Palmetto Wine have not had even a slight attack, and feel sure I am cured."

AURVIL MOODY, Orangeburg, S. C., writes: "After taking your sample bottle of Drake's Palmetto Wine I felt a sudden change in my feelings. God bless you in your work. It has done me so much good I am telling it to other suffering people. I only wish every sufferer in the land knew of Drake's Palmetto Wine."

M. T. LANE, Glencoe, Ill., writes: "I have lived in Florida several years, and know from experience the value of Palmetto fruit. Drake's Palmetto Wine has the real taste and result of palmetto. In extreme constipation it relieves without griping and cures."

We give you absolutely free a trial bottle to test this wonderful tonic Palmetto medicine. It is a boon to disease-laden, pain-ridden men and women.

DRAKE FORMULA CO., 762 Drake Building, Chicago, Ill.